

Assorted Essays
on
Classical and Technical Literature

ISBN 978-81-906734-9-5



Dr. JINITHA K.S.

ASSORTED ESSAYS

ON

**CLASSICAL AND TECHNICAL
LITERATURE**

A Collection of Essays

Dr. JINITHA K.S.

Dedicated to Prof. G. Gangadharan Nair
who has always inspired me.

**ASSORTED ESSAYS ON
CLASSICAL AND TECHNICAL LITERATURE**

Essays in English

First published in November 2010

100 copies

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Printed and Published by

K.G. Sasi, Kadukkappilly, Meloor P.O., Kerala, India.
email sasikadukkappilly@gmail.com
blog jivabindu.blogspot.com

Cover design and Layout

CKGanimations, Meloor P.O., Kerala, India.
email sarathanimations@yahoo.com

Cover with the picture of the remnants of Tiruvaṅṇaiḱkaḱaḱam Śiva temple.

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ISBN 978-81-906734-9-5

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A BOOK PUBLISHED BY K.G. SASI

A FOREWORD BY THE PUBLISHER

It is seen that the material of the essays included in this book depends largely on the data available from various reference books. But the clarity and depth of these works along with a proper insight make their reading a pleasant experience. The richness of the information revealed therein is also charming.

Every essay has a methodology of its own and is different from the other in its treatment. The reasoning behind every averment or observation is simple and justifiable. Facts are assessed objectively and a scientific approach is always maintained.

The know-how of the essayist on the ancient texts and their authors is simply outstanding. A historic approach founded on the concept of evolution is ubiquitous in the book. The pain taken in transliteration is tremendous.

The affinity of Dr. Jinitha in pure research is manifest in these works. Her dedication and commitment is undisputed and the language she has opted is capable of conveying the desired communication of the ideas.

I feel grateful to get an opportunity to publish this exceptional work and congratulate the author on her success as a writer. But the joy is complete only when the readers acknowledge the same.

K.G. Sasi
Publisher

A PREFACE BY THE AUTHOR

Without syllable the world becomes a zero. From the syllable did the languages flourish! Different systems of knowledge arose from different languages. Philosophies and sciences developed from these systems of knowledge. The Ancient Indian syllables thus evolved into diverse scholarly technical systems like Āyurveda, Vāstuvīdyā, Archery etc. Our theological ideas also developed into varieties of religions both Vedic and non-Vedic. The main Vedic system was evolved into six systems; nyāya, vaiśeṣika, saṅkhya, yoga, pūrva mīmāṃsā and uttaramīmāṃsā. Major non Vedic systems were those of Cārvākas, Bauddhas and Jains. The interaction of these unique religions contributed much to the wisdom of the world.

Our ancient preceptors promoted technical knowledge. They developed most eco-friendly methodologies for the knowledge systems required for their daily life i.e. in maintaining their clean atmosphere, healthy food habits etc. They inquired deep into the human aspirations with a target to address the requirements of the entire living cosmos and preserved all their findings in the forms of oral traditions which were later recorded in hymns and books. Hence we have a vast collection of ancestral literature. My attempt is to summon the attention of the nation to such ancestral intellectual possessions.

With the development of humanity and languages, the ideas and concepts of translation were also developed. Now

we have a variety of literature available from different corners of the world, being translated from and to each other and even from one form. Globalisation and World Wide Web has made translation as an integral part of every research work. In this context, my attempt to recognize that fact has resulted in the essay 'translational problems' and as these hazards are inevitable in the field of classical and technical literature, the same is included in this collection as first item.

Kerala's contributions to the classical and technical literature has been emphasized in my essays while as others are not neglected in the treatment of the subjects and in the selection of topics. Vaikkatt Pāccu Mūttat and Sukhasādhaka are not the result of this regional feeling, but that great scholar who learned Āyurveda after being affected by leprosy has devoted his entire life to the identification of medicinal use of indigenous herbs and thereby shall attract the attention of any other researcher as soon as his works are noticed.

The development of early Āryan religions cannot be separated from the extant ancient literature of the country. Campū literature and Āyurveda philosophy are strictly within the scope of the title.

I may thank Prof. R. Vasudevan Potti, Prof. G. Gangadharan Nair, Prof. R. Vijayakumar and Sri. K.G. Sasi for their assistance in the creation of this work.

JINITHA K.S.
Author

TRANSLITERATION TABLE

A	Aí	C	D	E	F	G	H
a	ā	i	ī	u	ū	ṛ	ṛ
I	L	Là	Alā	Alæ	Aç	A:	
ḷr	e	ai	o	au	am	aḥ	
	M	Zí	af	bí	X		
	ka	kha	ga	gha	ña		
	cí	d	ef	fí	gí		
	ca	cha	ja	jha	ñja		
	O	P	Q	R	hí		
	ṭa	ṭha	ḍa	ḍha	ṇa		
	if	jí	S	kí	lí		
	ta	tha	da	dha	na		
	nf	T	of	pí	qí		
	pa	pha	ba	bha	ma		
	rf	U	sí	uf	ví		
	ya	ra	la	va	śa		
	vf	xí	y	t	g		
	ṣa	sa	ha	ḷa	ḷa		

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CHALLENGES BEFORE A TRANSLATOR

According to Octavio Paz all texts are translations of translations of translations. This observation reveals the nature of problems and challenges that may be faced during the course of a translation. In a slightly modified interpretation of the passage implies that any idea in the mind of an author is first translated into symbols and the symbols into language and the language into an established system of literature subsequently. This process may be extended to any additional number of operations such as computer programming, recording and other codifications. A text, being the result of a series of translations, when subjected to a further translation cannot be said to be far different from the original idea. But it should be admitted that subsequent to each level of translation an addition or loss of meaning, stability, beauty, style, rhythm etc. occurs.

An abstract idea when translated into another phase undergoes an analysis in the form of de-codification and a transfer to the new phase in the form of a re-codification. This process though seems to be very simple is capable of creating a great number of challenges before a person practicing translation. This internal problem of translation and the external stress suffered by the translator from the present socio-economic and cultural forces are the subject matter of this paper.

Language, like culture is invented by nobody. Its history is the story of the evolution of the human activities of tens of thousands of years to which each and every man living and dead have contributed abundantly. Clans and colours and geography and economics have kept the primitive people away from each other, resulting into relatively free evolutions of their cultures and languages. Hence the universal proto language gradually diverged into hundreds of independent meta languages and dialects. The cases of the cultures are no different. Since the evolution of the history, culture and language of a people are simultaneous; they are deeply dependent on each other. The similarities and dissimilarities of this kind should be borne in mind at every stage of translation because a translator is continuously facing challenges of all kinds during the course of translation. No step of translation is not a challenge to him.

Analysis and de-codification of a source language text under translation are done in the following order.

1. pertaining to the system of literature
2. pertaining to the uniqueness of the language used
3. pertaining to the nature of the symbols used
4. pertaining to the inherent idea of the text.

Ignorance of the source language may lead to the wrong de-codification which result in Himalayan blunders when re-coded as was once done by a Russian computer which had

translated the English phrase 'the spirit is willing but the flesh is weak' into a Russian phrase that meant 'the whisky is agreeable but the meat has gone bad'.

When observed from a translator's point of view, the knowledge of a source language must consist of at least the following five aspects.

1. the history, myths, legends and thought of the people.
2. a sound idea of the parts of speech of the language, their function, the system of grammar and the various styles of writing with particular emphasize to rhythm, style, prosody and poetics.
3. social, economic and cultural relationship between the people that has influenced the development of the language.
4. idioms, phrases, old sayings, repeated metaphors, methods of direct and indirect expressions and greetings and other uniqueness of the language.
5. the classical and modern trends of literature, various prevailing schools of them, important critiques and theories of criticism. This minimum requisite itself is a gigantic challenge.

Only a good reader can ever be a critic. Without a sense of criticism nobody can decode a text with precision. Like a critic the translator should assess the merits of the source language text by evaluating the type of the work, its style,

rhythm, school, the identity of the author, the rank of the text in the source language, the nature of the relationship between the characters in the text, the possible interpretations of the work, methodology adopted, dynamics of the symbols used etc.

Once the text is completely evaluated, translator should start de-coding. At the time of evaluation itself primary steps of de-codification will be over. But the de-coding of the conversion of symbols to the language, the distribution of the symbols and their relative dynamics are very challenging tasks. The life of a tongue is nothing other than the relative dynamics of the symbols that make the words dance. This dance of the symbols is prayed for by Tuṅcattu Rāmānujan Eḷuttaccan in the Adhyātmārāmāyaṇa.

nāṇamenniye mudā nāvinmel naṭanam cey-
keṇāṅkāṇane yathā kāṇane digambaran.

The cosmic dance described here is not the result of the rhythmic arrangement of words, but the symbols alone are the root cause of it. As in the case of the works of Kālidāsa the expression ‘satyam śivam sundaram’ is the target of this dance. The idea behind the symbols needs also to be conveyed. This process completes the analysis and the de-codification of the source language text.

The basic rule of translation is that the translation without transposition is impossible. Every transposition brings forth a change in the relative dynamics of the symbols and

hence the meaning will be distorted accordingly. Though a complete resemblance is out of question, the main aim of translation should be to present a translated text with maximum resemblance to the original text. It follows that the translator is at liberty to fix the relative priority of the features of the original text to be retained in the translated text. Perhaps the most difficult challenge before a translator is to determine what aspects of the original text shall be retained and to retain it at any cost. The steps to decide what to retain are the following.

1. a recapitulation of the de-coded data
2. the priority of the features of the text should be determined.
3. fixing the nature of the system of literature to be translated.
4. the style of language, the regional dialects to be used, the systematization of the speech of the characters and other structural re-codification should be done.
5. words, phrases, idioms etc. should be compared and the most appropriate substitute for them should be selected.
6. a search for linguistic, paradigmatic, stylistic and textual equivalence should be done.
7. cultural, historical and linguistics substitutions of symbols should be listed and a selection procedure adopted.
8. consideration of strength, weakness, threats and advantages of possible ways of translation should be assessed.

9. the possible priority lists of all kinds should be considered.

10. selection of the best relative priority.

On a practical perspective, the order of the various factors of re-codification may be transposed at the will of the translator. But any omission or deficiency caused there by, may pose great challenges before a translator, by undermining the depth, scope and the range of the matter under translation. For a few blessed translators re-codification is a simultaneous process resembling the magical performance of a gifted soccer player.

Re-codification is a multi directional process. A group of symbols during the course of substitution will undergo a process of addition and deletion and there by curtails the meaning and purpose of the matter under translation. The importance of the relative priority fixed is strongly felt here. Paradigmatic equivalence will be the skin giving shape, the basic idea of the source language text will be the bone, style, strength, rhythm, prosody and poetic etc. will be the flesh, historical, cultural and linguistic heritage will be the blood . The system of literature, the style of narration and the reasoning adopted in the process of translation will be the brain, and the relative dynamics of the symbols will be the life of translation. Like a man having one soul and two bodies, a continuous process of transmigration from one text to another is a recurring necessity of a translator.

The great variety of methodologies of translation gives rise to an infinite series of problems. Translations of texts, speeches and gesticulations need different treatments. Metaphrasing, paraphrasing, imitation, retelling and reproduction are main methods of translation of texts. Instant and continuous translations with the aid of notes are useful in the case of translations of speeches. The translation of gesticulations, as in the cases of dance and acting needs a technical metempsychosis from one art to another. The uniqueness of each medium in itself is a challenge before a translator. A dialogue in a film should be translated according to the lip movements of the actor. A song should be translated without losing its musical qualities. Often a poem is translated preserving its metre. Non translatability of certain words, range and depth of synthesized words, such as in sandhi, and *vigraha* and *samāsa* in Sanskrit, punctuation problems as in the sentence. 'hang him not let him go', sentences of uncertainty due to structural peculiarities such as 'traffic jams are caused by lorries and buses carrying heavy loads', expressions formed from the cultural heritage of some people like 'kathayariyāte āṭṭam kāṇuka' which has a reference to Kathakali. Mischief's played by homonyms, metonyms, heteronyms, synonyms, antonyms etc. are some other challenges. An average reader may forgive the mistakes of the above kind that may be seen here and there but he will never forgive any breach in the mood and spirit of the text; not to

mention the reaction of a person having acquaintance with the source language text.

Some critics regard translated text as untouchable because of its lack of originality. Another side of the coin is the works like 'raṇṭāmūlam' of Shri. M.T. Vasudevan Nair where he has translated selected portions of Mahābhārata with his comments and with a treatment which is regarded as outstanding original work. Such controversy will be meaningless if the translator gives sufficient regard to the genius of the source language text.

On a practical evaluation of the above basic principles, a hundred percent achievement is never attainable. A forty percent achievement will be considered as a tremendous victory in the part of the translator. Moreover, the comparison of a translated text is mainly done with regard to other established translated texts. But considering the problems and challenges of translation even forty percent achievement is a Herculean task.

Apart from the original challenges with the internal problems of translation a translator has to face a host of other challenges from outside. As a man living in a society a translator is liable to enjoy and suffer the cultural and socio-economic influences of the society where he lives in.

Regionalization of languages both in the official and non official path ways cut short the freedom of a translator to a great extend. The Hindustan Times on March 18, 1983

reported; 'Uttar Pradesh Assembly Speaker Dharam Singh today did not allow the government to table a statement as it carried three English words'. Intemperate behavior of people towards other languages is at a hike. Contempt of Hindi in Tamil Nadu, the intensity of the adoption of mother tongues as official languages, problems due to the difference between the communal and tribal dialects, linguistic suppressions of the minorities and the migrants etc. are some major challenges in this regard. For example the official tests for license of truck drivers conducted by the Australian government imposed a strict test of English language, where a person who uses the word yellow instead of amber is failed. Such intolerance gradually creeps into the field of translation also. The tendency as in the language of Sanskrit not to allow foreign words enter into the language is increasing in other languages too. Awareness of righteousness when associated with cultural divergence, often raise problems. Even the masterpieces of great authors have often been criticized as third class indecent vulgar stuff of as incriminating intolerance towards certain religions. A translator while keeping the originality of the text shall also consider the possible impact of the proposed target language text in the cultural life of his readers and the people around them. A translator of Salman Rusdhi may risk his life.

Politicization of literature is another evil. Massive promotion of political ideas and religious dogmas has been a major trend during the middle of this country. Nations and

propagandists had invested a good deal of money and effort for the purpose and a tide of a certain class of translated texts flourished throughout the world to the tune of millions of copies a year. Such translations have developed some trends in translation throughout the world and the echo of many of them is still prevailing. A good translator should invent a new way of expression to break away from the influence of such a former contaminated class of translations. The unrealistic tendency of the dogmatic bigots to oppose and destroy any kind of conversion undesired by them including intra-lingual, inter-lingual and inter- semiotic translations, are becoming stronger. An old Sanskrit proverb says 'an educated slave should be kept at a distance'. Though educated our translators are yet to learn how to be free men. Once this goal is achieved our horizon of literature will be filled with luminous translators. Very few of our translators have achieved an identity in the upper circles of literature.



**MEDICINAL PLANTS USED FOR TREATMENT IN THE
EARLY 19TH CENTURY A.D AS DESCRIBED IN
SUKHASĀDHAKA OF VAIKKATT
PĀCCU MŪTTAT**

INTRODUCTION

Vaikkatt Pāccu Mūttat alias Nīlakaṇṭhan Parameśvaran Mūttat, a famous scholar and an Āyurvedic physician was born in 1813 A.D at Vaikkam Paṭiṇṇāreṭattillam. He started his education at the age of 12, under the guidance of Tṛprayār Kuṇṇuṇṇi Mūttat. After the completion of education, he settled at Vaikkam. During that period he was affected by leprosy. To know the causes of this disease and the medicines to cure that, he started to study Āyurveda under Coliyatt Nārāyaṇan Nampūtiri. Simultaneously he learned other similar subjects also.

MAJOR WORKS OF PĀCCU MŪTTAT

His known Sanskrit works are Rāmavarmacarita, a poem in eight cantos on Āyilyam Tirunāl Mahārāja of Travancore, Nakṣatramālā, Kāśiyātrā, two works on medicine namely Hṛdayapriyā and Sukhasādhaka, a work on āśauca called Sukhabodhikā and the Arthavimarśinī commentary on the Rājasūya prabandha of Melputtūr Nārāyaṇabhaṭṭa. His other main works are Mucukuntamokṣam Āṭṭakkathā, Kāśiyātrā varṇṇanamTuḷḷal, Bālabhūṣaṇam, Tiruvitāmcūr Caritram, Kerala Bhāṣā Vyākaraṇa and Ātmakathāsamkṣepa.

SUKHASĀDHAKA

Sukhasādhaka is the masterpiece of Pāccu Mūttat in the field of Āyurveda. The text is divided in to 12 chapters. He describes how the tridoṣas create different diseases and how to cure them. He depicts the picture of various plants used as medicines for different diseases.

PURPOSE OF THE STUDY

My attempt is to list out the medicinal plants used during the first half of the 19th century A.D. for the treatment based on Āyurveda with special reference to the Sukhasādhaka of Pāccu Mūttat. The influence of the plants on Tridoṣas is also referred to wherever necessary.

PREPARATION OF DATA

The text Sukhasādhaka has thoroughly been gone through to extract the names of various medicinal plants mentioned there in and to define the major curing powers. After assorting them in the alphabetical order, earnest effort has been made to find out the scientific name of the medicinal plants. Wherever a specific species is not resorted for the treatment the concerned genera and family are mentioned instead. Remarks are also supplied wherever necessary. The data so obtained are tabulated and annexed to this paper.

The study reveals that Pāccu Mūttat prescribes both living and non-living things for the treatment of various diseases. Plants and their bi-products are the major medicines prescribed. Animals and their bi-products are also mentioned

at places. The earthly minerals are mentioned here and there. In spite of being a manly physician who treats with plants and herbs, Pāccu Mūttat does not denounce the godly treatment with earthly material and the ungodly surgery as well. He depends on the flesh and excretions etc... of animals in the treatments of some diseases. However such discussions are kept outside the purview of this paper.

Wherever a group of medicinal plants or a combination of medicines is prescribed in Sukhasādhaka under a single title, various commentaries on Sukhasādhaka have been resorted to identify the individual medicinal plants. They also are included in the list. Hence 230 numbers of important plants have been identified from Sukhasādhaka and their scientific names and major uses have been enlisted.

It is a matter of wonder to review a classified and abridged book on the major 58 types of diseases prevailing in the 19th century of Kerala with an experts view on its possibility for curing and their proposed medicines which can be prepared by any needy man at their home with any raw material available around them.

SI. No	SANSKRIT NAME OF THE MEDICINAL PLANTS	SCIENTIFIC NAME OF THE MEDICINAL PLANTS	LOCAL NAME OF THE MEDICINAL PLANTS	NAME OF THE DISEASES FOR WHICH THE PLANT IS USED AS A MEDICINE	REMARKS
(1)	(2)	(3)	(4)	(5)	(6)
1	Akṣa	Terminalia Belerica, Eleocarpus Ganitrus	Tānnikka	Ophthalmic Problems, Typhoid, Migraine	
2	Agaru	Amyris Agallocha	Akil	Leprosy, Paratyphoid	The Agaru oil is efficacious in skin diseases.
3	Agni	Plumbago Zeylanica	Koṭuveli kilāññ	Swelling, Piles, Bellyache, Typhoid	
4	Agnimanthā	Semicarpus Anacardium	Muriñña	Urinary Stone, Dysentery	In glandular type of erysipelas, paste of bamboo leaves and agnimantha should be applied locally.

(1)	(2)	(3)	(4)	(5)	(6)
5	Aragāhī	Anthemis Pyrethrum	Akkal Karuva	Fever, Headache	
6	Agramayu rā	Achyranthus	Cerukatalāṭi	Snake Poison, Spider Poison	
7	Ajamoda, Ajamodikā	Carum Copticum, Ptychotis Ajoan	Ayamodakam	Diarrhoea and dysentery.	Bishop's weed
8	Atibalā	Sidarhombifolia Linum Usitatissimum	Ānakkuru- ntoṭṭi	Tuberculosis, Dysuria	Decotion of the root of Atibalā alleviates all types of Dysuria.
9	Ativiṣā	Aconitum Ferox	Ativitayam	Fever, Swelling	The paste of Ativiṣā is used in rat poison.
10	Anāryatiktā	Gentiana Cheraṃyā	Kiriyāṭṭa	Typhoid	
11	Abhayā	Terminalica Chebula	Kaṭukka	Pneumonia, Piles, Bellyache,	

(1)	(2)	(3)	(4)	(5)	(6)
12	Ambaṣṭha, Amṛatakā	Spondias Mangifera	Ambalam	Mal nutrition	
13	Amlavetasa	Garcima Cambogia	Nerinjā - mpuḷi	Bellyache	
14	Arandā	Ricinus Communis	Āvanakku	Constipation, Hydrocele, Myalgia, Rheumatic fever	
15	Aruṣkarā	Semicarpus Anacardium	Ceru	Leprosy	
16	Arka	Calotropics Gigantea	Erukku	Piles, Typhoid, Cervix, Bronchial	It is used for the preparation of
17	Arjunatvak	Terminalia Arjuna	Perumaram	Heart disease, Skin diseases, Fracture,	Mainly its bark is used as medicine.
18	Aśvakarṇa	Vatica Robusta	Perumarut	Snake Poison, Rabies	

(1)	(2)	(3)	(4)	(5)	(6)
19	Aśvagand hā	Physalis Flexuosa	Amukkuram	Paratyphoid, Tuberculosis	Winter Cherry
20	Aśvatha	Ficus Religiosa	Arayāl	Rheumatic fever, Vomiting	In insect bite, cold paste of Aśvatha is used.
21	Aśana	Terminalia Tomentosa	Venga	Obesity, Venereal wounds	
22	Āragvadha	Cassia Fistula	Kaṇikkonna	Typhoid, Sugar Complaints	Its Fruit-pulp, root bark, leaves etc. are used as medicines.
23	Āranyatulasi	Ocimum	Kāṭṭutulasi	Pneumonia	
24	Ikṣu	Saccharum	Karimb	Urinary stone, Intrinsic Hemorrhage,	Intrinsic hemorrhage gets controlled by intake of sugar cane juice.

(1)	(2)	(3)	(4)	(5)	(6)
25	Indravallī, Śakravallī	Cardiospermum Halicacabum	Ujīñña	Skin Problems, Hydrocele, Hemorrhage	
26	Utpalādhia	Nymphaea Odorata	Ceññalīñīr- kkīlaññ	Ophthalmic Problems	
27	Uđīcya	Andropogon Muricatum	Iruveli	Typhoid, Rheumatic fever	
28	Udumbara	Ficus Glomerata	Atti	Leprosy	
29	Urvāru	Cucumis Usi Tatissimus	Veļļarikka	Piles, Urinary Stone	
30	Uśīra	Vetiveria Zizanoides	Rāmaccam	Piles, Vomiting, Diabetics	External application of Uśīra destroys boils caused by excessive

(1)	(2)	(3)	(4)	(5)	(6)
31	R̥ṣabhaka		It̥avakam		It is usually referred to as a medicinal plant found in the peaks of the Himalayas. It is very difficult to identify this plant with its classical definitions. Many physicians used the gum of mango or Palmyra tree as R̥ṣabhaka
32	Ekanāyaka	Salacia Reticulata	Ekanāyakam	Diabetics	It is also used for the treatment of cuts and wounds caused to elephants.

(1)	(2)	(3)	(4)	(5)	(6)
33	Ela	Elatteria Cardamomum	Elam	Tuberculosis, Hiccup	
34	Kaṅgu	Panicum Italicum	Tina	Rheumatism	It is of four kinds-black, red white and yellow.
35	Kaṭurohiṇī	Helleborous Niger	Kaṭukurohiṇī	Pediatric Use, Head ache	
36	Kaṇa	Piper Longum	Tippali	Tuberculosis, Night Blindness, Diarrhea	
37	Kaṇṭakāṇī	Solanum Surattense	Kaṇṭakāṇī Vaḷutina	Pediatric Use, Cough, Bronchial Asthma	The whole plant is used for treatments.
38	Kataka	Strychnos Potatorum	Tettāmparal	Urinary Stone, Ophthalmic use	Kataka seed is mostly used as medicine.

(1)	(2)	(3)	(4)	(5)	(6)
39	Kadali	Musa Paradisiaca	Kadali	Grahanjirga, Meno- metrorrhagia	The mature and clean leaves of Kadali remove the hidden pus from wounds.
40	Kāmbilya	Cassia Esculenta	Kambippāla	Chicken Pox , Varicosity	
41	Karañja	Pongamia Glabra	Uññu	Snake Poison, Parkinson's Disease, Rat Poison, Spider Poison, Piles, Constipation	Antidote
42	Karavīra	Nerium Odorum	Kaṇavīram	Leprosy, Minor skin diseases, Eye diseases.	The juice of the tender leaves of Karavīra used as drops cures the vitiation of eyes.

(1)	(2)	(3)	(4)	(5)	(6)
43	Kalpāhala	Gmelina Arborea	Kumil	Small pox	
44	Karkāṭa śṛṅgi	Pistacia Integerrima	Karkāṭa śṛṅgi	Cough, As Aphrodisiac	Its gall is used as medicine.
45	Karpūra	Cinnamomum Camphora	Karpūra	Asthma, Retention of Urine, Corneal Opacity.	Fine powder should be used as collyrium in case of Corneal Opacity.
46	Kaliṅga	Holarrhena Antidysenterica	Kuṭakappāla	Constipation, Swelling	
47	Kakodum-barikā	Diospyros Embryopteris, Ficus Guttata	Kāṭṭatti	Leprosy caused by excess of phlegm, Chicken Pox	Root and fruits are mainly used as medicine.
48	Kākoli	Cocculus Indius	Kākoli	Cataract	

(1)	(2)	(3)	(4)	(5)	(6)
49	Kākṣī	Cajanus Indicus	Tuvara		
50	Kāravali	Momordica Clarantia	Kalpa		
51	Kārāskara	Strychnox Nux Vomica	Kāññiram		
52	Kārpāsaka	Gossypium Herbaceum	Parutti		
53	Kāsamarda	Cassia Sophora	Ponnānta-kara	Severe Cough, Diabetics, Filaria	Leaf, seed and root are used as medicine.
54	Kālāsaka	Murraya Koeneigii	Karivepp	Cholera	
55	Kimśuka	Zanthylum Rhetsa	Karimurukk	Neurosis, Varicosity	

(1)	(2)	(3)	(4)	(5)	(6)
56	Kirāta, Kirātatik- taka	Andrographis Paniculata	Kiriyāṭṭa	Typhoid, Piles	Paste of Kirāta destroys oedema chronic and caused by three doṣas.
57	Kuṇkuma	Crocus Sativus	Kunkumam	Rabies, Head Ache, Suppression of urine	Stigma is used as medicine.
58	Kuṭajā	Wrightia Antidysenterica	Kuṭakappāla	Dysentery, Fever	Kuṭaja bark, seeds, flowers and leaves are used as medicine.
59	Kuṣṭha	Zizyphus Trinervia Zizyphus Xylopyrus	Koṭṭam	Diabetics, Plague, Oedema	Application of the paste of Kuṣṭha removes head ache.
60	Kuhali	Cocos Nucifera	Tennin Pūkkula	Bleeding	The inflorescence of the coconut tree
61	Kulatha	Dolichos Biflorus, Uniflorus	Mutira	Urinary stone, Leuco- derma, Heart diseases	Seed is used as medicine.

(1)	(2)	(3)	(4)	(5)	(6)
62	Kūsmāṇḍa	Cucurbita Pepo	Kumbaḷam	Indigestion	
63	Kṛṣṇakṛā- ntī	Evolvulus Alsinoïdes	Kṛṣṇakṛāntī	Rheumatism	
64	Kṛṣṇa jīraka	Nigella Sativa, Carum Carvi	Kariñjīrakam	Belly ache, Worm Problems, Malarial Fever, Anorexia	Kṛṣṇajīraka alleviates all types of Anorexia
65	Ketakī	Pandanus Odorattissimus	Pūkkaita	Headache, Osteo- Arthritis	Root, flowers and fruits used as medicine.
66	Kola	Pothos Officinalis, Ziziphus Mauritiana	Ceviyam	Heart Problems	The Jujuba tree
67	Kṣīrakākoli	Gymnema Lactiferum	Kṣīrakākoli	Diphtheria	Medicinal Root obtains from the Himalayas
68	Kṣīraśuklā	Batatus Paniculata	Pālmūtukku	Tuberculosis	

(1)	(2)	(3)	(4)	(5)	(6)
69	Kṣīraśuklā	Mimusops Kauki	PaḷamuṇPāla	Tonsillitis	
70	Kṣīrī		Nāḷppāmaram	Abscess, Glycoma	There are four kinds of fig trees viz., Ficus Glomerata, Ficus Talboti, Ficus Religiosa, and Ficus Indica
71	Kṣurā	Trilopus Lanuginosus	Vayalccuḷḷi	Pregnancy Problems	
72	Khaṭṭva	Corpopogen Prurines	Caṇṭippayar	Fever, Head ache	A variety of beans.
73	Khadira	Acacia Sundra	Kariṇṇāli	Leucorrhoea, Leprosy	
74	Kharjura	Boswellia Thurifera, Phoenix Sylvestris	Īnta	Rheumatism	It is a small Dates

(1)	(2)	(3)	(4)	(5)	(6)
75	Gandhaka	Hyperantra Moringa	Murinā	Ear problems, Constipation	
76	Guñjā	Abrus Precatorius	Kunni	Snake Poison, Catharsis	Root of Guñjā is chewed with teeth. It relieves the pain caused by dental caries.
77	Gulgulu	Moringa Pterygosperm	Gulgulu	Leprosy, Varicosity, Abscess	Gum resin is used as medicine.
78	Guluci	Coculus Cordifolius	Cittamṛtu	Erysipelas, Heart Diseases, Diabetics, Chicken Pox	The leaves of Guluci should be used as vegetable in fever
79	Gokṣurā	Tribulus Terrestris	Ñeriññil	Leucorrhoea, Consumption	All parts of this plant are used as medicine.
80	Gojihvā	Achyranthes Triandra	Koluppa	Rabies	

(1)	(2)	(3)	(4)	(5)	(6)
81	Godhūma	Triticum Aestivum	Gotamp	Ulcer, Cough, Inguinal Hernia	Godhūma seeds are used as medicine.
82	Gopāh-gaṇā	Hemidesmas Indicus	Nannāri	Heart Complaints	
83	Gomūtra-harītakī	Terminalia Chebula	Gomūtra harītakī	Leucoderma	
84	Khana	Cyperus Rotundus	Muttanña	Typhoid, Use, Pediatric Cataract	
85	Catura	Averrhoa Carambola	Caturappuji	Swelling	
86	Candana	Santalum Album	Candana	Dysentery, Hydrocele, Cataract	Heart wood is used as medicine.
87	Candarekhā	Psoralea Corylifolia	Kārkokil	Tumor	

(1)	(2)	(3)	(4)	(5)	(6)
88	Cavikā	Piper Attenuatum	Kāṭṭumujak	Abscess	
89	Cāṅgeri	Oxalis Corniculata	Puliyāral	Dysentery, Insanity	Whole plant is used as medicine, especially the leaves.
90	Cirivilva	Holoptelia Indegrifolia	Aval, Nettaval	Leucoderma, Diabetes	
91	Cīnośana	Piper Cubeba	Cīnattippali	Whooping Cough, Typhoid	
92	Coraka	Medicago Esculenta, Trigonella Corniculata	Conakappul	Epilepsy	
93	Jambū	Eugenia Kambolana	Nāval	Bleeding	
94	Jayantī	Premna Spinosa	Muñṇa	Urinary problems	

(1)	(2)	(3)	(4)	(5)	(6)
95	Jāti	Myristica Moschata	Jātikka	Snake poison, Hiccup	
96	Jiraka	Nigella Indica, Cuminum Cuminum	Jiraka	Diarrhea, Chin cough, Dyspepsia	Jiraka is an excellent anti- emetic.
97	Jivaka	Terminalia Tomentosa	Jivaka, Veniṇa	Snake Poison, Worm Problems, Leucoderma	All the original texts of Āyurveda refer to Jivaka as a medicinal herb which cannot be easily available and is usually obtained from the Himalaya only. The contemporary physician use a variety of medicinal plants as Jivaka, one among them is the tree Terminalia Tomentosa

(1)	(2)	(3)	(4)	(5)	(6)
98	Jivantī	Asclepias Annularia, Leptadenia Reticulata	Aṭapatiyan Kīlanh	Cough, Eye diseases, Chest pain, Disease of mouth.	It is an excellent anti- dote.
99	Dāḍima	Punica Granatum	Urumām- Paḷam	Dysentery, Heart Diseases, Asthma, Myalgia	Parts used: Flower- bud, seed, fruit-rind, Bark
100	Tagara	Cassia Tora	Takara	Snake Poison, Parkinson's Disease	
101	Taṇḍuliya	Amaranthus Spinosus		Snake-bite, Insect poison	Leaf and roots used as medicine.
102	Tamāla	Xanthochymus Pictorius	Tamālam	Fever, Head ache	

(1)	(2)	(3)	(4)	(5)	(6)
103	Tvak	Haurus Cassia, cinnamomum Zeylancium	Elavaṅgam	Hiccup, Mouth refreshing and relishing	Bark is used as medicine
104	Tāmalakī	Flacourtia Cataphracta	Kīlārnelli	Paralysis, Myalgia	
105	Tāmbūla	Piper Betel	Vettila	Pediatric use, Swelling, Filaria	Its local application destroys eczema, ring worm, itching.
106	Tālisa	Flacourtia Cataphracta, Abies Webbiana	Tālisapatra	Night Blindness, Respiratory disorders, Intrinsic Hemorrhage.	It is the prominent plant in making Tālisādi Taila.
107	Tārṣīalatā	Bryonia Epigaea	Garuḍakkoṭi	Snake Poison	

(1)	(2)	(3)	(4)	(5)	(6)
108	Trayantī	Thalictrum Foliosum	Brahmi	Catharsis, Epilepsy	It is included in the Brahmimustādi kaṣāya
109	Tiktaka	Gentiana Chirayita	Kiriyāṭṭa	Leucoderma	
110	Tintriṇī	Cassus Latifolia	Puḷi	Myalgia	
111	Tila	Sesamum Indicum	Ellu	Leucoderma, Jaundice, Udararoga, Sinus.	Seeds are used as medicine.
112	Triphalā		Triphalā	Anaemia, Jaundice, Fistula-in- ano, Piles, Oedema.	The three myrobalans taken collectively viz., Terminalia Chebula, Terminalia Bellarica and Phyllanthus Emblica
113	Tumbilātā	Lageraria Bulgaris	Curavalli	Abscess	

(1)	(2)	(3)	(4)	(5)	(6)
114	Tumburu	Diospyros Embryopteris, Cajanus Indicus	Tampūṇayari	Ear Problems	
115	Tejovati	Calophyllum Wightianum	Ceruppunnayari	Piles, Diseases of mouth.	Bark is used as medicine
116	Danti	Cucumis Colocynthis, Balliosvermum Montanum	Nāgadanti	Anus Problems, Anaemia	Root, leaves, seed and oil are used as medicine
117	Darvi	Coscinum Fenestratum	Maramaññal	Cough, Diabetics, Erysipelas	A medicinal Creeper
118	Dineśavalli	Calotropis Gigantea	Vembada	Leprosy	A medicinal creeper
119	Dīpyakā	Polycarpoea Spadica	Velutta Jirakam, Mayilośika, Koṭuvelikkilaṇṇ	Leucoderma, Jaundice	

(1)	(2)	(3)	(4)	(5)	(6)
120	Dīpikā	Trigonella Foenum Grace	Uluva	Neurosis, Paralysis	
121	Dugd'hikā	Oxystelma Esculentum, Euphorbia Thymifolia	Kinikini- ppāla	Headache, Bleeding Piles, Diseases of teeth	A kind of milky shrub
122	Dusparśā, Durālabhā	Tragia Involucrata, Fagonia Cretica	Koṭṭitūva	Bile, Typhoid, Vertigo	Whole plant is used as medicine
123	Dūrvā	Cynodon Dactylon	Karuka	Erysipelas, Skin diseases	Dūrvā taken with rice water checks vomiting
124	Devadāru	Cedrus Deodara	Devadāru	Worms, Gout, Nasal Discharge	Wood and oil used as medicine
125	Drākṣā	Vitisvinifera	Muntiri	Anaemia, Excessive thirst	Fruit is used as medicine

(1)	(2)	(3)	(4)	(5)	(6)
126	Droṇa	Phlomis Indica, Leucas Aspera	Tumba	Piles, Worm Problems	
127	Dhanvī	Terminalia Arjuna	Nirmarut	Urinary stone	
128	Dhava	Anogeissus Latifolia, Corchorus Capsularis	Nama	Diabetics, Otorrhoea	Heart wood is used as medicine
129	Dhātakī	Grislea Tomentosa, Woodfordia Fruticosa	Tātrippūv	Diarrhea, Leucorrhoea	Flowers are used as medicine
130	Dhātrī	Phyllanthus Emblica	Nellikka	Jaundice, Leucorrhoea, Heart diseases, Diabetics	
131	Dhānyaka	Coriandrum Sativum	Kottampāla-yari	Vomiting, Dyspepsia, Thirst	For Gulma diseases one should take water boiled with Dhānyaka

(1)	(2)	(3)	(4)	(5)	(6)
132	Dhuttūra	Datura Fastuosa	Ummatt	Paralysis, Rabies	Dhuttūra is a good remedy for Rabies
133	Nata	Tabernaemontana Coronaria	Nantyarva- ttam	Cataract	It is included in the Karpūrādi gulikā
134	Nava	Boerhavia Diffusa	Cuvanna Ta Iūtāma		
135	Nakuli	Alpinia Galanga, Aristolochia Indica	Cittaratta	Goiter, Snake poison, Hydrocele	In case if Snake bite, after blood –letting, the part should be pasted with Nakuli
136	Nāgapuṣpa	Mesua Roxburghii	Nāgapūv	Whooping Cough	
137	Nimba	Melia Azadirachta	Veppu	Swelling, Pneumonia, Tuberculosis	

(1)	(2)	(3)	(4)	(5)	(6)
138	Nirguṇḍī	Justicia Gendarussa	Karunecci	Urinary Stone, Rabies	All parts are used as medicine.
139	Niśā	Cosmum Fenestratum	Maññāl	Diabetics	
140	Nili	Indicofera Tinctoria	Amari	Migraine, Gulma, Poisoning	Root is used as medicine
141	Nilotpala	Nelumbium Speciosum	Tamara	Rheumatic fever	
142	Nyagrodha	Ficus Bengalensis	Perāl	Diarrhea, Vomiting and thirst.	Bark, latex, leaf-bud, leaf, hanging root are used as medicine.
143	Pañcakola	Piper Chaba	Pañcakola	Malnutrition, Āmavāta	Pañcakola powder should be taken with hot water. It alleviates sluggishness of diges- tion, colic, gulma etc.

(1)	(2)	(3)	(4)	(5)	(6)
144	Paṭola	Trichosanthes Dioeca	Paṭolam	Diabetics, Acid Gastritis	Leaves and fruit used as medicine
145	Patta-ṅgam	Caesalpina Sapan	Cappaṅgam	Rabies	Heart wood is used as medicine
146	Padmaka	Prunus Cerasoides	Padmaka	Cough, vātarakta	It is one of the important drugs used for intrinsic hemorrhage.
147	Paruṣaka	Phoenix Farinifera	Citt ũtal	Vaginal problems	It is included in making Kasmayādi Khrīta
148	Parpaṭaka	Justicia Procumbens	Parppaṭa-kappul	Swelling	Whole plant has medicinal value
149	Palāśa	Plectranthus Aromaticus	Plāś	Worm Problems, Leucoderma	Parts used: Root, leaves, petioles, flowers, seeds and exudates.

(1)	(2)	(3)	(4)	(5)	(6)
150	Pāṭha	Clypea Hernandifolia	Pāṭhakkilaṇṇ	Dysentery, Internal Abscess	Roots and leaves are used as medicine.
151	Parāṇṭisun am	Hibiscus Rosa Sinensis	Cemparatti	Pediatric Use	
152	Pippali	Piper Longum, Lippia Lodiflora	Kāṭṭuttutippali	Tuberculosis	Pippali fruit and root is used as medicine.
153	Pīlu	Coffee Arabica	Kāppi	Rheumatism	Fruit is used as medicine.
154	Punarnavā	Boerhavia Diffusa	Tamīlāma	Heart diseases, Paralysis	Parts used: leaves and fruit.
155	Plakṣa	Ficus Lacor, Ficus Gibbosa	Itti	Intrinsic Hemorrhage,	Bark and leaves used as medicine.
156	Pṛśniparnī	Dolichos Falcatus	Kāṭṭumutira	Hydrocele, Hemorrhage	Powdered root of Pṛśni- pārṇī unites fractures.

(1)	(2)	(3)	(4)	(5)	(6)
157	Balā	Sidaretusa Sida- rhombifolia.	Kuruntottī	Vomiting, Goiter	Soup made of Balā is an excellent remedy for vāta.
158	Bimbī	Bryonia Grandis	Kovakkilaññ	Worms	Parts used: root, leaves and fruit.
159	Bījapūra	Citrus Acida	Cerunārañga	Typhoid, Leucoderma	
160	Bṛhatī	Solanum Indicum	Ceruvālutina	Swelling, Bellyache	Fruit and root are used as medicine
161	Bhadṛā	Aerua Lanata	Ceruḷa	Dyspepsia, Bellyache	
162	Bhallātaka	Semecarpus Anacardium	Bhallātaka	Scrofula, Poisoning	It is included in the Bhallātakādi lepa.

(1)	(2)	(3)	(4)	(5)	(6)
163	Bhārṅgī	Premna Herbacea or Clerodendron Siphonanthus	Cerutekk	Typhoid, Gouter, Accidental wound.	It achieves a prominent place in bhārṅgipuṣkara- mūlādi kasāya.
164	Bhṛṅgī	Eclipta Alba	Kaṇṭhūṇṇi	Leucoderma, Ophthalmic Problems	It is used for making Bhṛṅgādi taila.
165	Maṇḍiṣṭhā	Rubia Munjista, Rubia Cordifolia	Maṇḍiṣṭhā	Rabies, Fractures, Snake poison	Root and stem possess- es the medicinal value.
166	Madhuka	Glycorrhiza Glabra	Iraṭṭimadhur- am	Hydrocele, Consumption	One should take decoction of Madhuka for Anaemia.
167	Madhuka	Bassia Longifolia	Irippa	Rheumatic Fever, Small Pox	It is used for the preparation of Madhukādi Taila.

(1)	(2)	(3)	(4)	(5)	(6)
168	Madhu- śīgru	Moringa Pterygosperma	Muriñña	Parkinson's Disease	
169	Marica	Piper Nigrum	Kurumuḷak	Myalgia, Tubercu- losis, Paralysis	It is used for the preparation of Maricādi Aparam Gulika
170	Markaṭī	Mucuna Pruriens	Nāikkuraṇa	Worms, wounds	
171	Māṭuluṅga	Citrus Medica	Māṭalanā- rakam	Indigestion, Tastel- essness due to fever.	Parts used: Root, flower, fruits and leaves.
172	Māṣa	Phaseolus Radiatus, Phaseolus Mungo	Uḷunn	Tuberculosis, Paralysis,	It is used for the pre- paration of Māṣataila.
173	Māṣaparṇī	Glycine Debilis	Kāṭṭuḷunn	Tuberculosis, Cough	Whole plant is used as medicine.

(1)	(2)	(3)	(4)	(5)	(6)
174	Mudga	Phaseolus Mungo	Cerupayar	Vomiting, Intrinsic Hemorrhage	Mudga soup is a good remedy for all types of cough.
175	Muni- druma	Agati Grandiflora, Calosanthos Indica	Munidruma		
176	Musalī	Curculigo Orchioleides	Nilappana	Leucorrhoea	It possesses a good place in the preparation of Musalyādi Kaṣāya.
177	Mustā	Cyperus Rotundus	Muttañña	Diarrhea, Chin cough, Typhoid	It is included in Brahmi Mustādi kaṣāya.
178	Mūrvā	Sansevieria Roxburghiana	Peruñkuru- mpa	Pediatric use, Vomiting, Fever.	A sort of hemp from which bowstrings and the girdle of the Ksatriyas are made.
179	Mulaka	Raphanus Sativus	Mullāñki	Piles, Anemia, Jaundice	Root, leaves and seeds used as medicine.

(1)	(2)	(3)	(4)	(5)	(6)
180	Mesaśrṅgī	Aristolochia Bracteata	Āttukoṭṭa- ppāla	Leprosy	Mesaśrṅga which is mentioned in Suśruta Samhitā which is a species of poisonous plant mainly identified as Odina Pinnata or Gymnema Sylvestre is seen to have been substituted by local plant Mesaśrṅgī -Aristolochia Bracteata
181	Moca	Bombax Malabaricum, Bombax Pendatandra	Elavin paśa	Diarrhea	
182	Yakṣadṛk	Molleca Bean, Calsalpinia Banducella	Kaḷañjikkuru	Tumor	

(1)	(2)	(3)	(4)	(5)	(6)
183	Yudhi	Jasminum Angustifolium, Jasminum Auriculatum.	Kāṭṭumulla	Urinary Stone, Diarrhea, Grahāṇiroga, Head diseases	Leaves and flowers are used as medicine.
184	Raktacandana	Pterocarpus Santalinus	Raktacandana	Hiccough, Pradara, Chronic Fever.	Heart wood is used as medicine.
185	Rasnā	Alpinia Galanga	Arattia	Para Typhoid	
186	Rasnā	Rauwolfia Serpentina	Cuvannaratta	Heart Diseases	It is one of the drugs of Rāsnādicūrṇa.
187	Laśuna		Veḷḷuḷḷi	Piles, Ear Ache	
188	Lakṣmīlatā	Ipomaea Sepiaria, Dero- dendron Phlomisoides	Tirutālji	Biliousness, Asthma	

(1)	(2)	(3)	(4)	(5)	(6)
189	Lavaṅga	Laurus Cassia, Syzygium Aromaticum	Ilavaṅgam	Pregnancy Problems, Snake Problems	Flower buds used as medicine.
190	Lākṣā	Butea Frondosa	Kolarakk	Goiter	
191	Lāja	Andropogon Muricatus	Malar	Indigestion	
192	Lāṅgali	Gloriosa Superba	Mentonni	Boils, Ear diseases.	Tuberous root used as medicine
193	Lodhra	Symplocos Racemosa	Pāccotti	Diabetics, Plague	Bark possesses medicinal value.
194	Vacā	Acorus Calamus	Vayamb	Diarrhea	Rhizome is used as medicine.

(1)	(2)	(3)	(4)	(5)	(6)
195	Vajranāga	Euphorbia Antiqorum	Caturakkalji	Snake Poison	
196	Vana-lasuna	Urginea Indica	Kāṭṭulji	Piles	
197	Varana	Crataeva Roxburghii	Nīrmātala	Urinary Stone	
198	Vākuci	Psoralea Corylifolia	Kārpokilari or Kārkovilari	Swelling, Poisoning	Parts used: seeds, roots and leaves
199	Vārtaka	Amaranthes Campertris and Amaranthes Mangostanus	Ceruciṛa	Snake Poison	Vārtaka is usually identified as the egg plant i.e. Solanum Melongena in most parts of India. But in Kerala it is Taṇḍuliya usually of the species Amaranthes Campertris and Amaranthes

(1)	(2)	(3)	(4)	(5)	(6)
200	Vālaka	Andropogon Muricatum	Iruveli	Diarrhea, Erysipelas	
201	Vāśa, Vṛṣā	Justicia Adhatoda	Āṭaloṭaka	Bile	Malabar nut
202	Vilva	Aegle Marmelos	Kūvala	Vomiting, Hydrocele	It is used for making vilvādi gulika.
203	Vṛścikālī	Heliotropium Indicum	Tekkattaver	Typhoid	
204	Veṇu	Capparis Aphylla	Muḷa	Typhoid	
205	Śamyaka	Cassia Fistula	Konna	Typhoid, Leprosy	
206	Śatapušpā	Anethum Sowa	Śatakuppa	Ulcer, Leucoderma	

(1)	(2)	(3)	(4)	(5)	(6)
207	Śatāvārī	Asparagus Racemosus	Śatāvārī	Pneumonia, Constipation, Piles	It is one of the ingredients in Śatāvārīādi Kaṣāya
208	Śarapu- ṅga	Tephrosia Purpurea	Koliñṇīl	Goiter, Rat poisoning.	Root, seeds and ash is used as medicine.
209	Śārība	Hemidesmus Indicus	Nannāri	Small Pox, Cervix, Chicken Pox	Root uses as medicine. It is the ingredient of Śārībādi Kaṣāya.
210	Śīrīṣa	Albizia Lebbek	Nenmenivāka	Spider Poison, Obesity	Tuber and leaves used as medicine.
211	Śītāmbu	Pavonia Odorata	Iruveli	Rheumatic Fever	
212	Śuṇṭhī	Zingiver Officinalis	Cukk	Leucoderma, Abscess, Dyspepsia	
213	Śṛṅgi	Rhus Succedana	Karkkātā- Śṛṅgi	Typhoid	

(1)	(2)	(3)	(4)	(5)	(6)
214	Śaileyam	Parmelia Perlata	Celeyam	Epilepsy, Fever, Wounds	The whole plant attains highest medicinal value.
215	Śronikā	Ceanothus Coeruleus	Kāṭṭappa	Piles	
216	Saptāhva	Alstonia Scholaris	Eljīampāla	Mouth Problems	
217	Sarṣapā	Brassica Nigra / Sinapis Nigra	Kaṭuk	Worm Problems	
218	Sahadevī	Sida Cordifolia, Vernia Cineria	Pūvāmkuruntel	Eruptive Boils, Accidental wounds.	It is the key ingredient of Sahadevirasa Taila.
219	Sahā	Hemionites Cordifolia / Habenaria Rotundifolia	Orila	Whooping Cough, Cholera	

(1)	(2)	(3)	(4)	(5)	(6)
220	Sutalā	Mimosa Abstergens	Carmmalānta	Typhoid	
221	Surasā	Ocymum Sanctum	Tulasi	Worm problems, Queasiness, Indigestion	Roots, leaves and seeds are used as medicine.
222	Suṣavī	Momordica Charantia, Nigella Indica	Pāval	Allergic Dermatitis	
223	Snuhī	Euphorbia Antiquorum	Kalji	Swelling, Pneumonia, Worm Problems	Latex and stem attains medicinal value.
224	Surana	Amorphophallus Dubtous	Kāṭṭucena	Piles	
225	Sairyaka	Justicia Ecboium	Karinkuriññi	For different types of Myalgia	It is included in making the Prabhañjanavinmar- ddana Tailam

(1)	(2)	(3)	(4)	(5)	(6)
226	Somarāji Soma- valka	Acacia Arabica	Tomarāyam	Rabies	
227	Sauvar- calā	Supermacoce Hispida	Tārtāval	Urinary Stone	There are two types of this plant. One is white and the other is red.
228	Hapuṣā	Sphaeranthus Indicus	Aṭakkāmaṇiyan	Hydrocele	It acts as appetizer and digestive.
229	Harikrāntī	Evolvulus Alsinoides	Kṛṣṇakrāntī	Paratyphoid	It is the herb used in Patrakvatha
230	Hirṅgu	Asafoetida Ambali- fera, Ferula Narthex	Kāyam	Heart Diseases, Malarial Fever	Gum-resin is used as medicine.

CONCLUSION

The achievement of our ancestors in the field of medicine, science and technology are purposefully patented by the foreign governments and their agencies. Various individuals and agencies patented them to be their own individual intellectual achievement. This practice has to be curtailed. I hope that the attempts to identify the discoveries inventions and achievements of our ancestors can do much to prevent such unjustifiable patenting. My humble attempt is to give a helping hand to the persons who strive for such a goal.



CAMPŪ IN REGIONAL LANGUAGES

Introduction

From the view point of construction, Sanskrit kāvya is of three types namely Gadya¹, Padya² and Miśra³. Miśra kāvyas include drśyakāvyas, the tales and the fables like the Pañcatantra and Hitopadeśa, and campūs as well as many others. Campū comes under the third category of śravyakāvya.⁴ Campū is an original branch of Sanskrit literature. Apart from the Chinese Bianwen⁵, a literary style by mixing prose and poetry, an equivalent to the campū is scarcely found in world literature.⁶

Daṇḍin defines campū as, "gadyapadyamayī kāciccampū-
rityabhidhīyate."⁷ Viśvanāthakavirājā in his Sāhityadarpaṇa identifies it as, "gadyapadyamayam kāvyam
campūrityabhidhīyate."

The roots from which the word campū may have evolved as enlisted in the Dhātupāṭha of Pāṇini, are 'capa sāntvane', 'capi gatyām' and 'caha parikalkane' (capa ityeke).⁸

Prof. D.R. Benre, the renowned Kannada poet and dramatist, quoted by Dr. Mugali in his articles, holds that the word campū is to be derived from the Tulu words Sampu and campecampe meaning mixed and beautiful. The etymology of the word from Kannada kān cān as kampū Campū is also worth considering.⁹ Kannada etymologists aver that the word

campū is derived from the Kannada word 'cen' meaning beautiful (cen + pu).¹⁰

Campū in Regional Languages

Kannada, Malayalam and Telugu were the first among the regional languages to popularize campūs. The Bengal Vaiṣṇava School used campū for its religious writing in the 16th century and it continued as a popular form in some of the modern Indian languages till the emergence of modern prose replacing it completely. Now campū has its influence in almost all Indian regional languages.

Prabandha in Kannada Literature

Beginning with the 12th century, important socio-political changes took place in the Deccan, south of the Kṛṣṇa River. During this period, the Hoysalas, native Kannadigas from the Malnad region (hill country in modern Karnataka) were on the ascendant as a political power. They are known to have existed as chieftains from the mid-10th century when they distinguished themselves as subordinates of the Western Cālūkyas of Kalyani.¹¹ In 1116, Hoysala King Viṣṇuvardhana defeated the Cholas of Tanjore and annexed Gangavadi (modern southern Karnataka),¹² thus bringing the region back under native rule. In the following decades, with the waning of the Cālūkyas power, the Hoysalas proclaimed independence and grew into one of most powerful ruling families of southern India.¹³ consequently, literature in Kannada, the local language, flourished in the Hoysala empire. In addition to the

Hoysala patronage, royal support was enjoyed by Kannada poets and writers during this period in the courts of neighbouring kingdoms of the western Deccan. The Western Cālūkyas, the southern Kalachuris, the Seuna Yādavas of Devagiri and the Silharas of Kolhapur are some of the ruling families who enthusiastically used Kannada in inscriptions and promoted its literature.¹⁴

The most ancient extant Kannada writing is Kavirājamārga, probably written by Amoghavarṣa (814-877) or his court poet Śrīvijaya. This prosody work mentions Śrīvijaya, Kaviśvara and Lokapāla as poets writing in verse and Vimalodaya, Nāgārjuna, Jayabandhu and Duravinīta as poets writing in prose.¹⁵ Though the word campū is not used in Kavirājamārga, there is mentioning of a prose story using an admixture of prose and poetry in it. Harivamśa and Śūdraka of Guṇavarman (9th century) may be the first known campūs in kannada.¹⁶

Guṇavarman's works must have set the pattern of campū in Kannada and influenced future Jain poets like Pampā. Harivamśa might have contained the life of Neminātha and Śūdraka might have been a collection of stories associated with Śūdraka.¹⁷ Unlike other States, Karnataka has contributed much to the development of campūs. Most of the ancient works of Karnataka are campūs.

Writing Kannada campū in the Sanskritic campū metre, was popularized by the Cālūkyan court poets. Campūkāvya

was the most popular written form of literature from the 9th century onwards, although it started to fall into disuse in the 12th century.

The works of Jain writers Ādikavi Pampā, Śrī Ponna and Ranna, collectively called the "three gems of Kannada literature", heralded the age of classical Kannada in the 10th century.

Ādikavi Pampā, the court poet of Cālūkyā King Arikesari, a Rashtrakuta feudatory, was born in 902 A.D. in Andhra. He is the author of two campūkāvyas in Kannada namely Ādipurāṇa and Vikramārjunavijaya. Ādipurāṇa in 16 chapters was completed in 941 A.D. It tells the story of Ṛṣabha, the first Jina, together with his previous lives and the life of his son Bharata. The Vikramārjunavijaya in its 14 chapters narrates the life and final victory of Arjuna in the quarrel between the Pāṇḍavas and the Kauravas. Vikramārjunavijaya is popularly known as Pampābhārata.

Ādipurāṇa and Vikramārjunavijaya are the most ancient extant campū works of Kannada.¹⁸ Ponna, the second great Kannada author of the 10th century A.D., was born in Vengi in Andhra. He enjoyed the patronage of Kṛṣṇa III. His Śāntipurāṇa (c. 950) is a campū on the life of the sixteenth Jina and on his previous lives. Ranna, the third of the trio of great Kannada writers of the 10th century A.D. completed his campū Gadāyudha or Sāhasabhīmavijaya in 982 A.D. Ranna wrote Ajitapurāṇa in 993 A.D. in 12 chapters on the second

Jina. Kannaḍakādambarī of Nāgavarma I (10th century) is a translation in a campū form of Kādambarī of Bāṇabhaṭṭa.

Nāgacandra's (1100-1126) campūs Mallināthapurāṇa and Rāmacandracaritapurāṇa are very popular. Rāmacandracaritapurāṇa is popularly known as Pampāpurāṇa. Kannaḍapañcatantra is a translation of Vasubhāgapañcatantra (not of Viṣṇuśarma) by Durgasimha (1012-1042). This campū work was completed in 1031. Rudrabhaṭṭa (1180) is the author of Jagannāthavijaya. Dharmāmṛta of Nayasena (c. 1112) is campū in form. Nemicandra wrote Nemināthapurāṇ and Līlāvatīprabandha. Girijākalyāṇa of Harihara, Yaśodharacarita and Anantanāthapurāṇa of Janna (1175-1250) are the main Kannada campūs of the 13th century. Janna wrote Yaśodharacarita in 1209 and Anantnāthapurāṇa in 1230. Āṇdayya (or Āṇdaiah) (13th-century), a Jain by faith wrote his campū Kabbigara Kava ("Poets' Defender") which also goes by the names Sobagina Suggi ("Harvest of Beauty"), Madana Vijaya ("Triumph of Cupid") or Kavana Gella ("Cupid's Conquest") in the 1217–1235 A.D. period. This writing adheres strictly to deśya Kannada words with tadbhavas of Sanskrit words avoiding tatsamas.

Chikkuppadyada (1691) is the author of eight campūkāvyas. Harihara's (1700) Girijākalyāṇa and Sadākṣaradeva's (17th century) Rājaśekharavilās, Bhasavarājvijaya, and Śabaraśaṅkaravilās are campū works.

Sadākṣaradeva is considered by many as the best of the giants in Kannada campū literature.

PRABANDHA IN TELUGU LITERATURE

The age of Kṛṣṇadevarāya in Telugu literature is generally considered as the Golden Age of Telugu literature. During Kṛṣṇadevarāya's reign, from 1509 until his death in 1529 Telugu literature and culture reached zenith. In his court, eight poets were regarded as the eight pillars of his literary assembly. The age of Aṣṭadiggajas is called *Prabandha Age* (1540 AD to 1600).¹⁹ All of the Aṣṭadiggajalu had composed at least one *Prabandha Kāvya* and it was Aṣṭadiggajalu who gave Prabandha its present form.

In Telugu the word Prabandha seems to have been used in the sense of kāvya before the age of Kṛṣṇadevarāya. Some poets who lived before the 16th century used the word Prabandha in the gadyas of their works and they also meant by it Kāvya in general.

From the beginning of the 16th century the word Prabandha began to be used in a different connotation.

Aṣṭadiggajas were the poets Allasani Peddaṇa, Nandi Timmaṇa, Madayyagari Mallaṇa, Dhurjati, Ayyalarāju Rāmabhadruḍu, Pingali Surāṇa, Rāmarājabhūshaṇuḍu, and Tenali Rāmakṛṣṇuḍu. Some literary works mention the name of Bhaṭṭu Mūrtti in place of Rāmarājabhūshaṇuḍu and some accounts mention Pingali Surāṇa and Tenali Rāmakṛṣṇa also as

members of the later kings. During his reign, Telugu literature and culture reached their zenith.

Allasani Peddaṇa wrote Manucaritramu and Nandi Timmaṇa wrote Pārijātāpaharaṇa and they dedicated them to the king Kṛṣṇadevarāya. Madayyagari Mallaṇa wrote Rājaśekhara Caritramu. Dhurjati wrote Kālahasti Māhātmyamu. Ayyalarāju Rāmabhadruḍu wrote Ramābhyudayamu. Pingali Surāṇa wrote Rāghavapāṇḍavīyamu, a dual work that describes both Rāmāyaṇa and Mahābhārata in the same work. Hariścandranalopākhyānamu by Bhaṭṭumūrtti also simultaneously tells the stories of the kings Hariścandra and Nala. Rāmarājabhūṣanuḍu wrote Vasucaritramu and Hariścandranalopākhyānamu. Tenali Rāmakṛṣṇa wrote Udbhaṭārādhyā Caritramu, Pāṇḍuraṅga Māhātmyamu and Ghatikācala Māhātmyamu. Aṣṭadiggajas have written in all the three genres viz., Prakhyātam, Utpādyam, and Miśram during the Prabandha yugaṁ. Vijaya Vilāsamu of Chemakura Venkaṭa Kavi in the court of Tanjore ruler Raghunātha Nāyak of 17th century is also a notable Prabandha.

Mulaghatika Ketana who rendered the Sanskrit prose work Daśakumāracarita into campūkāvya which was the first full fledged kathākāvya, i.e. multiple story kāvya (Telugu) dedicated his work to Tikkaṇṇa. Pillalameni pina vīraṇa translated Jaiminībhāratam from Sanskrit into Telugu in campū form. Nairankuśopākhyānamu of Kandukuri Rudrakavi (1480-

1560) is a Telugu prabandha kāvya in four kāṇḍas. The Mahābhārata translation of Nandayya who is also known as the Ādikavi of Telugu is Mahābhārataṁ campū.

Telugu poets continued to write Prabandhas even after the fall of the Vijayanagar Empire till about the beginning of present century. But many of them are mere imitations of either Manucaritra or Vasucaritra and have little or no originality in them. "Vijayavilāsaṁ" of Cemakura Venkaṭakavi (1620) "Rasikajanamanobhirāmaṁ" of Kuccimañci Timmakavi (1730) "Kavijanarañjanam" alias "Chandramatīpariṇayam" of Adidam Surakavi (1740) and "Kavirājamanorañjanam" of Abbayamatya (1760) are considered to be the best among the later Prabandhas. The last two are called "Pilla-Vasucaritralu" (miniature Vasucaritras) as they imitate and resemble it in many respects. Quality of the Prabandha gradually deteriorated as the later poets were satisfied with mere imitation and resorted to Śabda-citra and Śabdālankāras. Late Kandukuri Vireśaliṅgaṁ Pantulu, one of the pioneers of modern Telugu literature, described the various aspects of this deterioration in his small poem "Sarasvatī Nārada Vilāpam". This decadence prompted the young Telugu poets in the beginning of the present century to write new type of poetry which is called 'Bhāvakavitvam' or romantic poetry on the lines of the English romantic poets.

Campū in Malayalam

Cākyār kūttu is a performing art form from Kerala. It is a kind of mono act and a traditional equivalent of a stand-up comedy act. This highly refined art form of narrating stories from Hindu epics and other stories from the Purāṇās combined with prevailing socio-political events, are ideally performed in temples in connection with festivals by members of the Cākyār community along with Ambalavāsi Nambyārs. The Cākyār narrates the story based on Sanskrit *campū prabandha* - a mixture of prose (*gadya*) and poetry (*śloka*). The medium used is refined Malayalam along with the original Sanskrit text.

Even though campūs have originated in Malayalam in the tenth century itself, no campū prior to the 13th century is extant now.²⁰ The ancient Malayalam campūs are Uṇṇiyaccicarita, Uṇṇiyāṭicarita and Uṇṇicirutevicarita of the 13th century.

But there is another opinion that campū was introduced into Malayalam in the 13th century and the first campū in Malayalam was Uṇṇiyaccicarita of the later half of the 13th century. Devan Śrīkumān or Devan Śrīkumāran is supposed to be the author of that work. The next campū work Uṇṇicirutevicarita, composed in rhythmic prose by a writer of Cākkiram village. The campū work Uṇṇiyāṭicarita of the latter half of the fourteenth century is by one Dāmodara Cākyār. These early Malayalam campūs are ornate and sensuous, and have a royal rhythmic flow.

Campū period in Kerala is 1325-1575 wherein most of the ancient campūs have been written. Thereafter the prabandhas in pure Sanskrit style started to appear. Some scholars attribute Nārāyaṇīya, Koṭiyaviraha, Pārijātaharaṇa and Bāṇayuddha to Punam Nampūtiri's authorship. But this is highly refuted to by many scholars. Some other examples of the medieval campūs of 15th century onwards are Bhāṣārāmāyaṇamcampū and Bhāratacampū of Punam Nampūtiri (15th century), anonymous work Gaurīcarita, the first printed campū of the 16th century Naiṣadhacampū of Maḷamaṅgalaṃ, Cellūrnāthodaya, and Teṅkailanāthodaya of Nīlakaṇṭhan of 16th century. Some other works are Rājaraṭnāvalīya, Rukmiṇīsvayamvara, Syamantaka, Śrīmatīsvayamvara, Rāmārjunīya, Dakṣayāga, Pārvatīsvayamvara, Prahlādacarita, Śaryāticarita, Kāmadahana, Tripuradahana, Kucelavṛtta, Umātapas and Gajendramokṣa. Nārāyaṇīya is attributed to Nīlakaṇṭhan also.

Rāvaṇavijayacampū of 7th century of Malayalam era and Pārijātaharaṇacampū of Tarakkal Vāriyar, the Senānāyaka of Sāmūtiri of Kolikkot are two medieval campūs. Rāmāyaṇa, Bhāgavata, Śivarātrimāhātmya, and Bhārata of Rāma Paṇikkar, the Maṇipravāla campū by Dāmodara Cākyār who was a dependant of the Kāyaṃkuḷam King Keraḷavarma, Dārūkavadha, Kṛṣṇāvatāracampū, Rāsakṛīḍācampū, Sabhāpraveśa, Viṣṇumāyācarita, Somavāravrata etc. are some important campūs. Naiṣadhacampū, Kalyaṇasaugandhika,

Gaurīsvayamvara, Kāliyamardana, Kṛṣṇāvatāra, Pūtanāmokṣa, Gandharvacarita, and Viṣṇumāyācarita are also prominent. Bhāṣānaiṣadhacampū, Bāṇayuddha, Rājaratnāvalīya, and Koṭiyaviraha are considered as the works of Mahiṣamaṅgalam. (1540-1560). There is also an opinion that Cellūrnāthodaya, Teṅkailanāthodaya, and Nārāyaṇīyam bhāṣāprabandham pūrvārddham are the works of Nīlakaṇṭha.

Mīnaketanacarita of Rāmavarma Koyittampurān (1853-1915), Uṣākalyāṇa and Gaurīpariṇaya by Lakṣmīpurattu Ravivarmakoyittampurān(1862-1900), Sujātodvāha (the wedding of Sujāta and the war of the Kings Jayacandra and Prthu) by Ullūr, Śrīmūlaśaṣṭyabdapūrtti by Kilimānūr Itṭamar Valiya (Mūtta) Koyittampurān, Haidernāykan (the Kerala attack by Hyder) by K.M.Paṇikkar (1894-1963), Pālālimathana by Kavitalakan P. Śaṅkaran Nampiyār (1892-1954), Santānagopāla by Karuveli Gaurikkuttīyamma, and Śrīcitrābhīṣekacampū by Vāranāṭṭu K.P. Śāstri (1895-1958) are some important modern Malayalam campūs.²¹

About 300 Campūs were written in Kerala during 15th, 16th and 17th Centuries. Kolatteri Śaṅkaramenon has remarked in his preface to the Pārijātaharaṇacampū that the number of Maṇipravāḷa campūs of Kerala is above 300. Many translations of Sanskrit campūs into Malayalam by authors like Cunakkara Uṇṇikrṣṇa Vāriyar and Ambādevi Tampurāṭṭi etc. have also contributed much to the campū Malayalam literature. Śabaravadham bhāṣācampū of Kuṇṇan Nampiyār is also a

work of distinguished authorship. Comparatively modern works like Tulābhāraprabandha of A.R. Rājarājavarma show that campū literature is survivable.

Sanskrit Campūs of Kerala

The most ancient extant Sanskrit campū of Kerala is Amogharāghava (1299 A.D) of Divākara, son of Viśveśvara. Divākara wrote this work, according to his own statement, in 1299 A.D. Kalyāṇasaugandhika is anonymous, though generally believed to be the work of an author from Kerala. Hanumadapādānacampū of Mahiṣamaṅgalam Śaṅkaran Nampūtiri, Uttarakāmācaritacampū of Mahiṣamaṅgalam Nārāyaṇan Nampūtiri, Lakṣaṇāsvayamvara, Bāṇayuddha, and Viprapatyānugrahalīlā of Nellikkaṭṭ Īśvaravāriyar, Uṣāpariṇaya of Ilayiṭam Nārāyaṇan Nampūtiri, Rukmiṇīsvayamvara and Rukmāṅgadacarita of Eṭavettikkāṭṭu Nārāyaṇan Nampūtiri, Balarāmavijayacampū of Coḷakavi Sītārāman are some Sanskrit campūs of Kerala. Uttarakāmāyaṇacampū was written by a Nampūtiri of Devanārāyaṇa's court around 1642 A.D. The Santānagopāla is a campū of great poetic merit, written by Aśvatitirunāl Rāmavarman (1755-1795 A.D.) The Kārtavīryavijaya is another campū by Aśvatitirunāl Rāmavarman. There is also another Kārtavīryavijaya by an anonymous author. Kārtavīryāpadāna is also an anonymous work from Kerala.

Bhāgavatacampū of Rāmapāṇivāda is of great literary merit. The work as it is available now extends only up to

Mucukundamokṣa. As in the other works of Rāmapāṇivāda, this too contains many Prākṛt passages. Balarānavijaya of Sītārāmakavi and Vallīpariṇayacampū of Svāmīdīkṣita are also worth mentioning. Uttaracampūrāmāyaṇa and Nayanīdarśana are the works of a Nampūtiri pertaining to Kumāranellūr. Vayodhīśvari who is the Ūrakattamma herself is remembered in Uttarārāmacarita, Bhāṣānaiśadhacampū and Maḥiṣamaṅgalam bhāṇam. Hence it can be assumed that they are of the same author.

The author of Keralābharaṇacampū is a coḷakavi Rāmacandradīkṣita who lived in the 2nd half of the 17th century A.D. Pūrvabhāratacampū of Kollikkoṭ Mānavedarājā (17th century) is a celebrated campū. Nārāyaṇapaṇḍita of the 17th century is the author of Māsotsavacampū, Bhāgavatacampū, Nṛṣimhacampū and Vaidehīnavasaṅgacampū. Śrīpadmanābhacarita is of Kṛṣṇaśarmā. Kāmadevadahana, Pārvatīsvayamvara, Bhāratacampū Vṛkāsuraavadha, Sudarśanamokṣa, Ambarīkṣacarita, Tṛṇāvarttavadha, Sīmantinīcarita, Syamantaka, Vatsarājaprabandha, Gajendramokṣa, and Cellūrapureśastotram, are some anonymous works or works of doubtful authorship.

Other Important Regional Campus

The rulers of Vijayanagara of Telugudeśa, Mysore in Karnataka, Tañcāvūr in Tamilnadu, Kollikkoṭ, Ampalapuḷa, and Thiruvananthapuram in Kerala as well as the hermitages of sages have helped very much in the raise of campū literature.

Northern Kāśī was also a centre of campūs. Hence abundance of campū literature was formed in South India. The contribution of Bengal is also noteworthy.

There is a festival at Puri of Orissa, celebrated every year with the traditional Campū Sandhyā as an unavoidable item based on the campūkāvya of Kavisūrya Baldev Ratha. Each song of the campū sandhyā is chanted in the order of letter of the alphabet from `Ka' to `Ksha'. The songs are set to classical rāgas, the style of singing is traditional. The campūs are an integral part of Oriya literature and the Odissi music tradition.

Samarādityakathā, a religious tale in simple and fluent narrative prose rarely interspersed with long descriptive passages in the ornate style, and Kuvalayamālā, a religious tale narrated in prose and verse are two important Prākṛt works in the pattern of the campūkāvya.

Rajasthan also saw the growth of a certain prabhandha style using regional meters like doha. The Prabandhāvalī of Udayaprabhāsūri (1233), Prabandhacintāmaṇi of Merutuṅga (1304), Prabandhakoś of Rājśekharsūri (1348), and kānhaḍāde prabandha of Patmanāth (15th century) are some notable Rajasthani works. Some works of Roḍa (11th century) and Thakur Feru (1290) and Aseith (1370) are also belonging to this class.²²

Puruṣaparīkṣa (1889) of Canda Jha (1831-1907), the father of modern Maithilī literature is a translated work in both prose and poetry.²³

Assamese works Kavirājacakravarti and Gītāgovinda at the time of Ahom rulers Rudrasimha(1696-1714) and Śivasimha (1714-1756) contained both prose and verse. Śaṅkaracarita of Daityāri Ṭhākur is an Assamese work containing both prose and verse.

The pāli-jātakas though containing brilliant use of prose along with verse, have neither long compounded words, nor many ornamental phrases as is found in the campūkāvya of classical Sanskrit. Avadānaśataka and Divyavadana, the two Buddhist works of anonymous authorship, also show the blending of prose and verse.

Kānhardeprabandha of Padmanābha (15th century) is a Gujarati prabandha work.²⁴ Gaṅgāvataran of Jagannāthadās Ratnākara (1866-1932) is a Hindi prabandhakāvya. Campū has been scarce in Hindi literature. The Yaśodhara of Maithilī Śaran Gupta (20th century) somewhat approximates to this form.

Though the ancient Cilappatikāram contained abundant metrical prose, the Tamil prose did not evolve into an independent form. Even the prabandhas of Tamil included in the Śaiva Tirumurai literature, are purely musical songs having philosophical importance. Tamil prose has evolved only after the colonization of India. But authors hailing from Tamil Nadu have successfully contributed to the Sanskrit, Telugu and

Malayalam campū / prabandha literature. But the contribution of Kerala to campū has been overwhelming.

The Buddhist Jātakamālā proves that the campū is quiet an old type of ornate poetry. Harisena's panegyric on King Samudragupta contained an inscription of about 345 A.D. can also be referred to as an old example of campū. Nevertheless the campūs that we possess are mostly recent works.²⁵

The Jātakamālā of Āryaśūra, also known as Bodhisattvavadanamālā is a 3-4 century A.D. work, narrating thirty-four Jātaka tales of the Sanskrit tradition, narrated in the form of a Campūkāvya. It has a unique place in the Buddhist narrative literature due to its high literary qualities. Jātakamālā has gone through a few editions and translations. The editions by Hendrik Kern and by P.L. Vaidya and the translation of J.S. Speyer are noteworthy. The latest edition by Paṇḍit Śatakāri Mukhopādhyāya is published by Akshaya Prakashan, New Delhi, in 2007 (615 pages, ISBN 81-88643-23-3). In 1983, Daṇḍhan Nāth Ācārya Galgali's Śrīśambhuliṅgeśvaravijayacampū was selected as the best book in Sanskrit by Sahitya Academy. Hence the growth of campū has not come to a cease still.

Foot Notes

- 1 apādaḥ padasandhāno gadyam (Kāvyaḍarśa page 8)
- 2 padyaṁ catuṣpadī (Kāvyaḍarśa page 8)
- 3 gadyaṁ padyañca miśrañca tattridhaiva vyavaṣṭhitam
(Kāvyaḍarśa page 8)
- 4 śravaṁ tu trividhaṁ jñeyam, gadyapadyobhayātmanā.
(Keśavamitraṇ, Kṛṣṇakavi) (VSVK, Volume 5, page 253)
- 5 Bianwen is the Chinese style of composition with prose and
poetry in a single composition. P'ing Chan Ling Yen is an
example. The Arabian work "The thousand nights and one
night" is another example. Similar compositions can be seen
in Sa'di's Gulistan, in the Old Picard Aueassin et Nicelette, in
Morse sagas and in middle Irish tales and histories, in
Beccaccio's L' Amete, and in the Saturae Menippae of Marro.
(Note 2, HCSL, page 496)
Sujiang was very popular in the Tang Dynasty (618-907),
when folk artists also began to tell folktales through
Shuochang (storytelling that combines singing and
narration) in the form of Bianwen. At that time, Shuochang
not only combined singing and narration but also was
accompanied by drawings so as to present a clearer picture
to the audiences. The wording style of Bianwen is between
prose and verse and is similar to that of Sanskrit sutra, not
only inheriting and developing the traditional style but also
setting a good example for Guqu Changci(drumbeat
libretto). [http://www.chinaculture.org/
gb/en_artqa/2003-09/24/content_40039.htm](http://www.chinaculture.org/gb/en_artqa/2003-09/24/content_40039.htm)
- 6 PBCOM, page 1
- 7 Kāvyaḍarśa of Daṇḍin, page 19
- 8 SPHCAS, Page 2
- 9 C.R.Deśpāṇḍe, Studies in Campū Literature, pages 63-64
- 10 EIL, Vol. I, page 618
- 11 http://en.wikipedia.org/wiki/Literature_in_the_Hoysala_empire
- 12 [http://en.wikipedia.org/wiki/Literature_in_the_Hoysala_empire
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- 14 http://en.wikipedia.org/wiki/Literature_in_the_Hoysala_empire
- 15 VSVK Volume 3, page 104
- 16 VSVK Volume 3, page 104
- 17 EIL Vol. I, page 619
- 18 VSVK Volume 3, page 104-105
- 19 <http://en.wikipedia.org/wiki/Aṣṭadiggajas>.

Aṣṭadiggajas is the collective title given to the eight telugu poets in the court of the emperor Śrī Kṛṣṇadevarāya who ruled the Vijayanagara empire. Most of the Aṣṭadiggajas are from southern part of present day Andhra Pradesh state (Rāyalasīma, Nellore) and Aṣṭadiggajas, Allasani Peddaṇa, Dhurjati, Nandi Timmaṇa, Madayyagari Mallaṇa and Ayyalarāju Rāmabhadruḍu are from the Rāyalasīma region.

- 20 SVK, Volume 10, page 626
21 SVK, Volume 10, page 627
22 Bhāratīya Sāhitya Caritram, Kerala Sahitya Academy, Volume 2, page 683
23 VSVK, Volume 5, page 223
24 VSVK, Volume 1, page 572
25 HIL, page 414

Abbreviations

EIL Encyclopaedia of Indian Literature
HIL History of Indian Literature
PBCOM Purvabhāratacampū of Mānaveda
SPHCAS Śeṣakṛṣṇa's Pārijātaharaṇacampū: A study
SVK Sarva Vijñāna Kośam
VSVK Viśva Sāhitya Vijñāna Kośam

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EARLY ĀRYAN RELIGIONS OF INDIA

The word Hindu is neither Indian nor well defined. It is not used either in ancient Sanskrit scriptures or lexicons. The Indian Āryans called their religion Āryadharma or the Āryan way of life. The pre-Buddhist Āryans called it vaidikadharma or the Vedic way of life which upheld the Veda as their sacred scripture. Resistance from other sects of people arose from time to time against the insistence of the predominance and the unquestionable authority assigned to the Veda by the believers of the Vedic way of life. It is the aggregate result of this conflict between the Vedic and non-Vedic ways of life which accelerated the development of Indian Philosophy. A brief review of the historical, social and philosophical conditions which caused the above conflict is the subject matter of this paper.

There is solid evidence to prove that the Vedic way of life originated from the Indus Valley civilization. Excavations have shown that the above culture originated somewhere around 8000 B.C. in Afghanistan. The people there made potteries, cultivated at least three kinds of wheat and barley, tamed animals and lived in huts made of bricks. It is imagined that some of the people lived there moved towards the east, settled at the Indus Valley and founded a great civilization. They could read and write, had a premieval religion, well planned cities, an economy based on agriculture and trade and a crude caste system.

The Vedic period can be subdivided into the early Vedic period and the later Vedic period. Ṛgveda was composed somewhere around 2000 B.C. to 1000 B.C. The later Vedic period extended up to 500 B.C. Some scholars assign the starting of the Vedic period to 6000 B.C. which necessarily should be prior to the Āryan invasion of Indus valley. This idea is discarded by many others including Dr.S.R. Rao suggesting that the Vedic Sanskrit has close association with the Saindhava language. The most prominent non-Vedic way of life during the Vedic period was that of the Cārvākās. They preached that perception was the only valid means of knowledge. Nobody perceives the Devas in the act of drinking somarasa in a Vedic sacrifice. Hence the Vedic sacrifices are meaningless. The existence of gods, the god or any other supernatural being was discarded by them. The Vedic religion which firmly based upon sacrifices, black magic, sorcery and polytheism, had no choice other than fighting against the Cārvākās. The Ṛgvedic people were a happy lot with a lust for all worldly bliss, and upheld mostly positive values as their ideals. Having a long history of warfare using horses and iron tipped arrows against a strong urbane civilization; the Āryan people had an affinity to war. Unfortunately they never had a successful history of philosophical discourse. This dilemma necessitated a re-adjustment of the Vedic way of life which gradually leads the polytheistic Vedic religion into monotheism and monism. Two Vedic personalities namely Bṛhaspati, the

so said originator of Cārvākā philosophy and Ṛṣabha, the first Tirthaṅkara of the Jainistic religion were considered to be the great masters of the revolt induced within the Vedic religion. It should not be said that prior to them there was no challenge against the Vedic religion.

The people of the Indus valley civilization were mainly Dravidians with brown and black complexion. There was no discrimination in their crude caste system. The Āryans with white complexion were easier to be recognized from others. Once the Āryans entered into the caste system of the Saindhava people, they tried to prevent the intermixture of colours (varṇas). Once they dominated and established power over the society, priesthood and warfare were kept by themselves. The attempt to monopolize trade, however, was defeated by the drāviḍas, thanks to the experience they attained throughout the centuries of trade with other people. Agriculture and other forms of manual labour were freely distributed. Once the cāturvarṇya was established, the intermixture of the varṇas was regularized by the introduction of various sub castes. The Brāhmins were considered to be highly reverential. They were exempted from many of the social and political laws. The Kṣatriyas became some extinct in the current of time. None of the imperial dynasties of historical India were Kṣatriyas. Many kings and emperors of the South India were Śūdras. Nandas and Mauryas were also Śūdras. Guptas were Vaiśyas and the Suṅgas, the Kaṇvas and

the Sātavāhanās were the Brāhmins. Even the Āryan people, if they did not accept Vedic religion, were made outcaste and treated as either Śūdras or Pañcamās. The people who were out of the caste system or the social set up of the Vedic religion and the people who were identified later were also termed Pañcamās. At the end of the later Vedic period, the caste system was fully established and ethics gave way to discrimination and even to untouchability.

The Cārvāka philosophy represents the way of thought of the ordinary people living then. Since the Brāhmins kept the knowledge of the Vedas to themselves, the ordinary people never knew the magnanimity of the thoughts behind the Vedas. They were only the victims of the all pervading Brāhmanism of the Vedas. Since the sacrifices were very expensive none except kings and wealthy man could patronize the sacrifices. On the contrary the philosophy of the Cārvākās could easily influence the ordinary people. According to the Cārvākās, there is no god, the ātman is nothing but the body, and the ultimate peace is as experienced in deep sleep, there is nothing beyond death and that men should strive for happiness in their life itself. All events are due to nature and due to chance. One may break all the laws except those of the state. What cannot be proved to exist as to be treated as non-existents. The supporters of Vedic way of life condemned the followers of Cārvāka philosophy as demons and evil persons who do anything for the sake of momentary pleasure.

The habit of the Āryans to impersonify the non-Āryans as demons and evil persons is also noteworthy. There is sufficient evidence to think that unlike the followers of the Vedic religion who drank intoxicating liquids and ate meat, the followers of the Cārvāka philosophy were vegetarians. Even if the Cārvākās ask men to borrow money, if they do not have it, they do not ask men to steal. In the Mahābhārata, a Cārvāka condemned Yudhiṣṭhira who in the great war killed thousands of his kith and kin. As a consequence he was burned alive. (Structural Depths of Indian Thought-P.T.Raju, Page,83.). This shows that the Cārvākās, preached against all blood shed, even risking their life. There were ascetics who maintained scepticism such as Ajita, Purāṇa Kaśśapa and Saṅjaya who were enlightened men. (Structural Depths of Indian Thought-P.T.Raju, Page,84.). Though the Cārvākās ignored all religious philosophies, they accepted the authority of the king and even showed a deep interest in political affairs since metaphysics had no influence on them. Their intellectual abilities were turned to the field of sciences and arts based on materialism.

The rise, spread and fall of the philosophy of Cārvākās, were a slow and steady process. It can be assumed that the Vedic and non-Vedic thoughts developed simultaneously. Since the existence of the god was in question, to prove the individual existence of the multitude of gods became very hazardous. The thought that Indra caused the Sun to rise, the Dawn to appear and the fire to burn appeared in the Vedic

scripture eventually a belief in a cosmic being whose manifestations were the various gods worshipped in the Vedas came into existence. The Saindhava gods were also incorporated in it. For example, the sūkta 7.18 of Ṛgveda states 'my people praise you, O Indra as Prajāpati himself'.

The threat of the spread of Cārvāka philosophy was suppressed by the strict enforcement of the caste system with additional burden of restrictions and untouchability. But the Vaiśyās who had accumulated considerable wealth could not be suppressed easily. Meanwhile Brāhmanism reduced the influence of the Kṣatriyās into nominal and thereby reducing the Āryan military setup. The wrath of the ordinary people was also against them. The Vaiśyās took the advantage of the situation and became the mediators of non-Vedic way of life.

Iron implements were invented as far back as 1000 B.C. The utilization of iron agricultural implements revolutionised agriculture. Production increased abundantly. Subsequently, the economic relations were re-drawn. The Āryan life which mainly depended upon cattle and horses were facing a serious de-valuation. The grass lands were utilized for agriculture, cattle herds didn't get sufficient grass lands to graze. The amount of meat and milk products in the daily food reduced considerably and was substituted by grains, vegetables and other agricultural produce. The problem was minimized by using cattle for ploughing and other agricultural purposes. Since the agricultural production was associated with Śūdra

caste, many of them also became influential persons. As a result, even kingship and emperorship were transferred to Śūdrās and Vaiśyās.

The degradation of the Kṣatriyās by the Brāhmins caused revolt within the Āryadharmā itself. Kṣatriyās, such as Viśvāmitra questioned the theory of Brāhmanity by birth and somewhat proved that Brāhmanism can be attained by action. A great explosion against Brāhmanism in the Vedic religion was the introduction of the Upaniṣads. The leaders of the Upaniṣadic movements were mainly Kṣatriyās and ordinary lay men. Main idea of the Upaniṣads is that the supreme experience can be attained by any person through the realization of the self. The Supreme Being, the Brahman dwells within all beings. Needless to state that, Brāhmanism is not even a proposition before the Brahmvāda of the Upaniṣats. The Upaniṣats even declare that only a person who knows the Brahma is a Brāhmin. The Upaniṣats even teach us that the very life of a person itself is a sacrifice. Though there are recommendations in the Upaniṣats to consult Brāhmins, the qualifications of those Brāhmins are also prescribed. The duties regarding the gods and forefathers are not rebuked at. The system of the heirship of properties during the Vedic period was associated with the piṇḍās, i.e. duties regarding the forefathers. Only the son who completes the piṇḍa rites would be entitled to the heirship. That is how

and why the Vedic religion could retain many of its customs and rituals even up to today.

As shown above, the revolution in the production of food grains along with the rebellion against the Vedic sacrificial religion and the suppression by the Brāhmanism brought together the Kṣatriyās, Vaiśyās and Śūdrās to invent new modes of expression fitted for their social and economic conditions. The period between 1000 B.C. and 500 B.C. is characterized by the establishment of many great cities throughout India. Each of these cities had the status of a free country. Ethics, monetary systems, various systems of science and technology etc. began to emerge abundantly. Along with the prosperity, conflicts and calamities were also growing. To alleviate its negative effects the emerging philosophies preached ideas such as make plenty of food grains don't accept any ethical view as the only right one and be tolerant of everyone (Sañjaya), adopt absolute non-violence and non destruction of life even for food (Rṣabha) etc. The major religions other than the Vedic religion were the some what extinct Cārvākās, the pre-Mahāvīra Jainism, the Ājīvaka religions, the philosophies of Ajita, Purāṇa Kaśśapa, Sañjaya, Mokhalī Gosala etc.

The most important cities converted into countries at the end of the later Vedic period were Kosala, Magadha, Avanti and Vatsa. The Śiśunāga dynasty of Magadha, the most flourishing country state then gradually conquered the

neighboring cities and converted itself into an empire. Accidentally, the establishment of two great religions were also took place during that time, Jainism as preached by Vardhamāna and the Buddhism of Gautama. The preieval Jainism extended up to at least 1200 B.C. Some of the Saindhava Mudras illustrate the self torture of believers. The conquering of the self, the bodily desires, drives and dualities like love and hate are a later form of the Hārappan ancestry. The Hārappan religion was bookless; the same was applicable to early Jainism. The nudity of the Hārappan priests has been retained by the tīrthaṅkaras.

Jainism is a philosophy of moral self control. It preaches that the salvation and liberation from the world of action is the highest ideal of life. Salvation could be attained through absolute, rigorous self control, absolute detachment from all that belong to our physical body. They prescribed standards of life to the ascetics and the homely people. The former had severe standards of conduct than the latter. Laymen are afforded opportunities to rise to the spiritual height of the monks by easy steps. The Five Great vows prescribed for Jains are ahimsā, satya, āsteya, brahmacharya and aparigraha. Though Jainism recognized gods, tīrthaṅkaras were considered to be superior to them. In a syādvāda style we may say that the Jains both admitted and rejected the reality of the gods. However the existence of a supreme god is not recognized by them. The five great vows were the fittest ethics for a

developing agricultural state dominated by the Vaiśyās and Śūdrās. These vows were supposed to be followed very vigorously by thought, word and deed. The Jains also had a splendid philosophy on cognition, multiple modalities and a metaphysics based on the evolution of sense organs, consciousness and ātman. They had introduced a new time and space theory and a theory of probability and relativity called Syādvāda. According to them every earlier stage of cognition is a valid means for grasping the later and each later is a result of the earlier. This philosophy has contributed to the development of various sciences and mathematics.

Jainism resented the sacrificial religion and the superiority of the Cārvākās that their religion would be termed as ethic less. Hence Jainism emphasized on its ethical values. Unlike the Brāhmins who claimed privileges over other people, the Jain ascetics imposed severe restrictions on themselves. For example, Brāhmins were allowed to marry from lower caste but not vice versa. According to Jainism an ordinary man breaks the great vow of Brahmacharya only when he indulges with a woman other than his wife; for the ascetics even a wrongful thought in this regard is a breach of brahmacharya.

Though the Jains developed a philosophy against caste system they had to compromise with it and finally they were accommodated with in the Vaiśya caste. The Hārappan and the early Vedic religions are noted for their lack of temples. But during the later Vedic period, temples were established by

the followers of the Vedic religion. The Jains also followed this practice. Many Kings and successful traders embraced Jainism and it spreads its influence all over India. There was a time when it was the most prominent religion of India.

Like Mahāvīra, Gautama also was born in the Sixth century B.C. while Mahāvīra was praised as Jina (conqueror), Gautama was called the Buddha (the enlightened). Buddhism was also patronized by kings and influential people. The early Buddhist teachings were profound, simple and attractive.

According to Buddhism there are four noble truths namely, 1) everything is misery; 2) everything is caused 3) if the cause is destroyed the effect is destroyed and 4) there is a way to destroy the cause. To destroy the cause, Buddhism preaches the eight fold Āryan way of life, namely, the right views, the right resolve, the right speech, the right action, the right livelihood, right endeavor, right mind fullness, right concentration. We have quotations in the Dhammapada stating that the hunger is the greatest disease, lust is the greatest sorrow, health is the greatest achievement, content is the greatest wealth; confidence is the greatest relative and the greatest happiness is the Nirvāṇa. Sin makes the self impure and its absence makes it pure. Nobody can purify another even the Tathāgatās can only guide. Even the Brāhmins should prostrate before a right teacher of Buddhism with the same reverence with which he worship the sacrificial fire. Nobody should hurt a Brāhmin, but a Brāhmin who hurts

is more dreadful. Only one who is pure in body, speech and mind can be called a Brāhmin.

Buddhism created an establishment with the invention of the śaraṇatrayī i.e. Buddha, Saṅgha and its Dharma. Ahimsā was regarded as the supreme dharma. One should become his own master was the motto of the Buddhist religion. Buddhism was purely spiritual religion with no direct involvement in social and political affairs. No wonder such a religion received great support from the emerging states and empires. But the socio-economical importance of Jainism continued for a few centuries. Since both Jainism and Buddhism preached almost the same values to the ordinary people they differed in many of the implementation of their ideas. When the Jainist Digambara monks remained within their monasteries, the Buddhist monks preferred more contact with the people. The early Buddhist monks seem to have vowed to contact people almost daily to get alms. Some later works mock at such habits of the Buddhist monks. Anyhow the self degradation of the priests gave an opportunity to the public to compare them with the Vedic Brāhmin priests. The combined movement of the post-Cārvāka religions including Buddhism and Jainism upset the structure of the Vedic religion existing then. They were forced for a renaissance of Vedic religion.

The urge for a philosophy and scientific knowledge were strongly felt by the preachers of the Vedic religion as back as the Brāhmaṇa period. The Vedāṅgās started the systematic

study of the arts and sciences. The Āraṇyakās and the Upaniṣats gave a firm footing on basic philosophy. As Brāhmin priests had no direct contact with the public, they had to invent a popular movement of religion. The Upaniṣats had already discarded the polytheism of the Vedas. Hence the importance of the gods of the Ṛgveda was also diminishing. As a result the early Ṛgvedic pantheon was replaced by the later gods of the Ṛgveda and assigned a hierarchy of devas with the great triumvirate at the top and a parāśakti behind them. Almost a thousand years took for the completion of the process.

The great epics of India were the first successful works in this regard. The theory of the incarnation of the supreme god was widely accepted. Only a few gods who can be counted with hands and the new deities could be seen in the epics. Epics are ballads of human victory over the gods. This can also be treated as a partial success of the non-Vedic religions on the Vedic religion. Thus the incarnations of the holy gods became the chief idols of worship of the ordinary supporters of the Vedic religion. Yet the wise Brāhmins maintained that the epics are only aphorisms of the original Vedas, hence the epics should be rejected. Moreover the births of the authors of the epics were also degraded by the caste and the situations of their births. The Āryans temples were built throughout India. Jains also established their temples meanwhile. But the Buddhist temples were founded

only after the formation of the Mahāyāna sect of Buddhism. All these religions had established monasteries.

Temples were built for the heroes of the epics and their popularity undermined the interests of Vedic religion. This grew into a conflict and the supporters of the epics composed the *purāṇās*, degrading the *devas* into the victims of evil, against which they were supposed to fight as the *Vedas* taught. The *Purāṇa* literature supports sectism of gods. The most important among them are *vaiṣṇavism* and *śaivism*. Though Brahman the first of the triumvirate is mentioned in the *Purāṇās*, he is not given adequate consideration. Rarely can we see any proof to the existence of a temple worshipping Brahma. The integration of this sectism was achieved by the emergence of the six Vedic philosophies and other scholastic works.

Meanwhile, Buddhism and Jainism had spread all over India and abroad. The situation needed some kind of compromise between the various sects of Vedic religions. For example, in South India during the *saṅgha* period, Buddhism, Jainism and the then Dravidian cult co-existed in full harmony. The Vedic religion identified itself with the Dravidian cult and their gods were equated to each other in certain cases. The Dravidian *Muruka* and the Āryan *kārttikeya* were considered as one god. The Āryans accepted Goddess *Kottavai* of the Dravidians and named her *Durgā*. The worship of the Āryan gods and goddesses such as Brahma and *Lakṣmī* were also

introduced. One of the Āryane regained some kind of influence and control on the society; they gradually reproduced their caste system in South India. Tribes such as pāṇās, veṭās and kuravas were suppressed as untouchables and subjected to severe discriminations. The freedom of the women was at stake, child marriages took place and widows were prohibited to remarry.

During the scholastic and sūtra periods, the philosophies of Sāṅkhya, Yoga, Mīmāṃsā, Vedānta, Vaiśeṣika and Nyāya developed respectively. The Sāṅkhya contributed to the existence of the Supreme Being and the material universe. Thus the importance of the Sāṅkhya is that it contributed philosophical explanations to the co-existence of the body and the ātman. The Yoga philosophy contributed to the realization of this ātmā through the control of the activity of the mind with the Supreme Being, a state which is called kaivalya, a later stage of Samādhi. The theory of concentration, self control, dhyāna and nirvāṇa of the Buddhism and Jainism, was thus absorbed into the Vedic religion. Mīmāṃsā contributed a rational explanation to the superiority of the Vedas, even if the existence of god was in question. (Structural depths of Indian thought-P.T.Raju, page 58) The Vedānta treats the all pervading, eternal supreme being, the brahma from which all the living and the non living originated. Its concept is that of an impersonal god which is neither male nor female. It is nirguṇa. The Vaiśeṣika and Nyāya philosophies are attempts

to define the categories of materials and the reality of world in the light of pure logic. These philosophies widened the base of the Āryan religion, regained the confidence of the popular epic, sects and gave people a chance for option for worship from a multitude of gods and schools of philosophies. The emergence of the bhakti movement of vaiṣṇavas and śaivas, the degradation and erosion in values of the Buddhism and Jainism, the torture and anti-religious movements against the Buddhists and Jains completed the re-establishment of the Āryan Vedic religion throughout India, unfortunately enough to face the above revolt in the form of Muslim and Christian religious movements. Even while imposing such perceivable intolerance against the other sects and religions. A gradual development of tolerance and non-fanatic approach towards new ideas somehow found place in the heart of the Indian consciousness.

M. K. Gandhi states the nirvāṇa of the Buddhists is śūnyatā, but the nirvāṇa of Gītā means peace and that is why it is described as brahma nirvāṇa. There is no reason for supposing that there is a difference between the nirvāṇa mentioned by Lord Buddha and the nirvāṇa of the Gītā. (The collected works of Mahatmagandhi Vol.32, page 146)

‘I found that Buddhism is nothing but Hinduism, reduced to practice in terms of masses.’ (The Collected Works of Mahatma Gandhi, Vol.27.p.62,63)

‘Jainism and Hinduism are not so different as to justify our treating them as distinct religions’. (The Collected Works of Mahatma Gandhi, Vol.14.p.44)

‘The Jains who visit the common temples follow Hinduism’. (The Collected Works of Mahatma Gandhi, Vol.67.p.59)

‘It is my deliberate opinion that the essential part of the teachings of Buddha now forms an integral part of Hinduism.’ (The Collected Works of Mahatma Gandhi, Vol.35.p.244)

All these quotations are a testament of an impartial Hindu to prove that the integration of the Vedic religion and the non-Vedic religions is complete in India. Though the religions of the Cārvākās and the Buddhists have practically disappeared from India and Jainism has become an integral part of Hinduism, there is no way to identify the true spirit of these religions elsewhere except in Hinduism. But in countries where there is no meaningful word to express the idea of god, Buddhism has emerged as the most successful among the religions of the world.

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AN INTRODUCTION TO THE LITERATURE AND PHILOSOPHY OF ĀYURVEDA

From time immemorial men have invented various ways to maintain health and to cure diseases. Since education was established as means for development, various systems of medicine began to develop. It is doubtless that these systems were crude, superstitious and rather unsophisticated. During the Vedic period medicine emerged as a prominent science and found its place in many of the Vedic hymns in Ṛgveda and Atharvaveda. There are references to physicians, medicinal plants, cure, surgery and imaginations such as immortal nectar in the Vedas. According to Ṛgveda, Rudra is the physician of the physicians. During the period of Atharvaveda, the ancient indigenous medicine branched out into three major systems, namely, śalyatantra (surgery), bheṣaja (general treatment) and magic cure (atharvabheṣaja). Thus Atharvaveda founded a strong base for the development of these indigenous medicines into a systematic medical science. The system was named Āyurveda subsequently. Many samhitās on Āyurveda came to be written right from the Vedic period up to the second half of the second millennium of A.D. The names of some of them are, Agniveśasamhitā, Bhelasamhitā, Ṛtukarṇasamhitā, Parāśarasamhitā, Hārītasamhitā, Kṣtarapāṇīsamhitā, Carakasamhitā, Suśrutasamhitā, Puṣkalāvatasamhitā, Gopurarakṣitasamhitā, Bhojasamhitā, Bhālukīsamhitā, Vṛddhasuśrutasamhitā, Kharanādasamhitā,

Viśvāmitrasamhitā, Agastyasamhitā, Atrisamhitā, Ālambāyana-samhitā, Uśanasamhitā and Śārṅgadharasamhitā. Some scholars say that Śārṅgadharasamhitā is only a commentary of an ancient work. Critics such as Vijayarakṣita, Śrīkaṇṭha, Cakrapāṇi, Śivadāśasena, Hemādri, Dalhaṇa etc. have either written commentaries on or quoted from many of the above samhitās. A host of books on Āyurveda were released by many masters of this science. Some examples are, Añjananidāna of Agniveśa, Śalyatantra of Aupadenava and Aurendra, Nidānavyākhyā and Siddhayogavyākhyā of Suśrutasamhitā by Vijayarakṣita, Kaumārabhr̥tya of Dalhaṇa, Aṣṭāṅgasan̄graha, Aṣṭāṅgahr̥daya, Rasaratnasamuccaya, Aṣṭāṅga-nighaṇṭu, Aṣṭāṅgāvatāra etc. of Vāgbhaṭa, Rugviniścaya or Mādhavanidāna of Mādhavakara, Cikitsāsārasan̄graha or Cakradatta of Cakrapāṇidatta, Bhāvaprakāśa of Bhāvamiśra, Bhaiṣajyaratnāvalī of Govindadāsa, Vaidyajīvana of Lolimbarājā, Vīrasimhāvaloka of Vīrasimha, Jīvānandana drama of Ānandarāyamāgha, Gūḍhārthadīpikā of Kāśīrāma, Dīpikā of Adhamalla, Hastyāyurveda of Pālakāpya, Āśvavidika of Jayadatta, Āśvacikitsā of Nakula, Vṛkṣāyurveda of Surapāla, Rasavaiśeṣika of Narasimha, Rasahr̥dayatantra of Govindabhāgavata, Rasaratnākara of Nityanātha, Rasendramaṅgala of Nāgārjuna, Rasakaratna of Siddhanityanātha, Rasendracintāmaṇi of Gopālakṛṣṇabhaṭṭācārya, Rasasāra of Govindācārya, Rasanakṣatramālikā of Manthānasamhitā, Dhāturatna-mālā of

Devadatta, Rasakaumudī, Rasendrakalpadruma, Rasapradīpa and Rasakalpa of Mādhavācārya, Rasapaddhati of Bindu, Āyurvedaprakāśa of Mādhavopādhyāya, Rasavaiśeṣika of Bhadantanāgārjuna, Rasataraṅgiṇī of Śrīsadānandaśarmā, Cikitsāmṛtasāgara of Divaudāsa, Cikitsāsārasaṅgraha of Vaṅgasena, Cārucaryā of King Bhoja, Cikitsāmañjarī of Pulāmantol Mūs, Sukhasādhaka of Vaikkam Pāccu Mūttat, Siddhāntanidāna of Gaṇanāthasena, Karmavipāka of Manthātṛ Mahīpāla. Āyurvedapradīpa, Āyurvedacintāmaṇi, Sidhamaratvam, Pratyakṣāśārīra, Ṣaḍcakraṇirūpaṇa, Tridoṣavimarśa, Jvaranirṇaya, Yogāmṛta, Bāsavāraḷīya, Vaidyakaśabdanighaṇṭu, Cikitsākrama, Guṇadīpikā, Rasopaniṣat, and Rasaratnasamuccaya are some praiseworthy books on Āyurveda. Some of the important recent works on the subject are Yogaratnākara of C.K. Vāsudevaśarmā, Dhamanīpratichāyā of V.V. Subrahmaṇyaśāstri, Aṣṭāṅgaśārīra and Br̥hachārīra of Vaidyaratnam P.S. Vāriyar, Ārogyakalpadruma of Kaikkūlaṅgara Rāmavāriyar, Kuṣṭharogacikitsādarpaṇa of K.V. Kṛṣṇavaidyān, Gadanigraha of Vaidyajāta bajitrikanji Ācārya and Bhūtārthacandrikā of Ceppāṭṭu K. Acyutavāriyar.

Kerala has contributed its share by the maṇipravāla kāvyas Ālattūr maṇipravāla, Yogāmṛta of Uppōṭṭu Kaṇṇan, Cikitsāmañjarī of Pulāmantol Mūs and other Sanskrit or Malayalam works like Cikitsākrama, Yogaratnaprakāśikā, Vaidyamañjarī, Cikitsāmañjarī, Cikitsānūl, Sannipātacikitsā,

Netrarogacikitsā etc. Hṛdayapriyā and Sukhasādhaka of Vaikkam Pāccu Mūttat, Vaidyamanoramā and Dhārākalpa of Vaidyavarya Śrīkālīdāsa, Sindūramañjarī of Thrissur Taikkāṭṭu Mūs, Ārogyacintāmaṇī of Vallattol Nārāyaṇa Menon, Karappan of Koḍuṅgallūr Kuṇṇikuṭṭan Tampurān, Kaumārabhṛtya of L. A. Ravivarma, Pañcakarma of Mankōṭam Keśavan Vaidyar, Vastipradīpa of Pāṇāvalli Kṛṣṇan Vaidyar, Sidhayogāvalī of Cāvarkoṭ K. N. Kuṇṇīuśaṅkara Vaidyan, Pratyauśadhavidhiyum Prathamacikitsayum of C.R. Keśavan Vaidyar, Jyotsnikā of Kārāṭṭu Nampūtiri, Viśavaidya of P.V. Kṛṣṇavāriyar, Viśavaidyasārasaṅgraha of Āttūr Kṛṣṇapiṣāroṭi etc. are some books worth mentioning.

Among the classics of Āyurveda books Carakasamhitā, Suśrutasamhitā and Aṣṭāṅgasaṅgraha are called the big three books or Bṛhatrayī and Aṣṭāṅgahrdaya, Mādhavanidāna and Śārṅgadharasamhitā are called the short three books or Laghutrayī.

The well known commentaries on Carakasamhitā are Carakanyāsa of Bhaṭṭāracandrikā, Kalpataruṭikā of Gangādhara, Nirantarapadavyākhyā of Jajjaḍa, Carapañcikā of Svāmikumāra, Āyurvedadīpikā or Carakatātparya of Cakrapāṇidatta, Tatvacandrikā of Śivadāsasena and the Malayalam commentary by T.C. Parameśvaran Mūsat.

The important commentaries on Suśrutam except those which already mentioned are Bhānumatiṭikā of Cakrapāṇidatta, Nibandhasaṅgraha of Jajjaṭa, Suśrutārthasandīpana of Hāraṇa

Cakravarti, Āyurvedatatvasandīpikā of Kavirāja Dr.Ambikādatta Śāstri and other commentaries of Candra and P.K. Vāsudevaśarmā etc.

The Induvyākhyā of Aṣṭāṅgasaṅgraha is a universally accepted commentary. The commentaries on Aṣṭāṅgahr̥daya are Āyurvedarasāyana of Hemādri, Sarvāṅgasundarī of Aruṇadatta, Saṅketamañjarī of Dāmodara, Śaśilekhāvyākhyā of Indu, Padārthacandrikā of Candracandana, Kairalī and Lalitā of Pulāmantol Mūs, Bhāskara of Uppoṭṭukaṇṇan, Vākyadīpikā of Ālatiyūr Parameśvaran Nampūtiri, Sārārthadarpaṇa and Bhāvaprakāśa of Kaikukuḷaṇṇara Rāmaṁvāriyar, other commentaries like Pathyam, Hr̥dayabodhikā etc. and other criticisms of Āśādhara, Rāmaṁātha, Toḍaramalla, Bhaṭṭanarahari etc., Madhukośavyākhyā of Vijayarakṣita and Śrīkaṇṭha and Ātaṅgadarpaṇa of Vācaspati are good criticisms on Mādhavanidāna. Paravūr V. Keśavanāśān and Vopadeva have together commented on Śārṅgadharasamhitā.

The first of the known dictionaries on Āyurveda is Dhanvantarinighaṇṭu. Madanavinodanighaṇṭu of Madanapāla, Rājanighaṇṭu of Narahari, Dravyaguṇasaṅgraha of Cakrapāṇidatta, Hortus Indicus Malabaricus of Vanreed and Itṭy Accutan Vaidyar, Auśadhanighaṇṭu of Tayyil Kumārakṛṣṇan Vaidyan and Govindapillai, Āyurveda Auśadhanighaṇṭu of Tāmarakkuḷam G. Koccuśankaran Vaidyan and Kāṇippayyūr Śankaran Nampūtiripāṭ, Āyurvedaviśvakośa of K.K. Paṇikkar, Aṣṭāṅgahr̥dayakośa of V.K.M. Vaidya,

Āyurvedanighaṇṭu of Colayil K.M. Vaidyar and Koṇattu Rāmavāriyar and other nighaṇṭus such as Rājavallabhanighaṇṭu, Nighaṇṭusaṅgraha, Nighaṇṭuratnākara, Śāligrāmanighaṇṭu etc. are other important medical dictionaries on Āyurveda. There is another class of works which is known as Āyurveda tantras. Some examples are Vaitaraṇatantra, Śaunakatantra, Karālatantra, Pārvakatantra and Bandhakatantra.

The proper Vedic Āyurveda system developed through a series of ācāryās viz., Rudra (Śiva), Pārvatī, Nandī, Dhanvantari, Agastya, Pulastya, Terayan, Yūhimuni etc. The Brahma system of Āyurveda preaches another series of ācāryas namely Brahmā, Prajāpati, Aśvini and Indra from whom Bharadvāja, Dhanvantari and Kāśyapa learned Āyurveda.

Bharadvāja's school was later called as Carakamata with the sequence of ācāryas Bharadvāja, Ātreypunarvasu, Agniveśa, Bhela, Jatūkarnā, Parāśara, Harīta, Kṣārapāṇi etc. The ācāryas of Suśruta system are Dhanvantari, Divodāsa, Suśruta, Aupadenava, Aurabhra and Pauṣkalāvarta. Kāśyapa, Vasiṣṭha, Atri, Bhṛgu etc. are the masters of Kāśyapa system.

The Philosophy of Āyurveda

The philosophy of Āyurveda is based upon the famous prakṛti-puruṣa principle of Sāṅkhya. The puruṣa being the eternal activating soul acts upon the prakṛti which is composed of three guṇas namely satva, rajas and tamas, resulting into

the pañcabhūtas, 'pṛthivyaptejovāyvākāśāḥ'. From satva ākāśa, from rajas vāyu, from both tejas, from satva and tamas ap and from tamas pṛthivī were formed. The human body also is composed of pañcabhūtas. The puruṣa when dwells in the human body develops three doṣas namely vāta, pitta and kapha. Vāta forms from ākāśa and vāyu, pitta from Tejas, kapha from ap and pṛthivī. The body is composed of seven dhātus namely rasa, rakta, māmsa, medas, asthi, majjā and śukla. Vāta is active on asthi, pitta on rakta and kapha on the rest. When assimilation, destruction or conversion of any of the above mentioned dhātus takes place, due to the influence of the doṣas some bye products called mala are formed. They are stool, urine, phlegm, bile, secretions of important organs, sweat, nail, hair, oil from skin, tears, water from the excretions etc. Health is the equilibrium of tridoṣas. According to Caraka in additions to all aspects regarding the structure and functions of the body, freedom from mental, social, aesthetic and spiritual defects also are necessary to make good health. Such a person is not afflicted by satva, buddhi, parākrama and citta. Āyurveda accepts the Sāṅkhya philosophy based on triguṇas. They also accept dravyaguṇa-karmasāmānyaviśeṣasamavāya of Nyāya, kāryakāraṇavāda of Sāṅkhya, Paramāṇuvāda of Vaiśeṣikas and other famous aspects of Indian Philosophy, such as metempsychosis etc. But the view point is limited solely to the practical purpose of the activities of human body and accordingly these principles have

been modified to a certain extent. For example, prakṛti in Āyurveda means instinct, god, time, accidental, fate, evolution etc.

The Tridoṣa Siddhānta

Kapha, vāta and pitta represent the assimilation, the steady functioning and decomposition of the seven dhātus of human body. To grow means to assimilate more than to decompose. To maintain means that the rates of assimilation and of decomposition are equal. To consume the body means to decompose more than to assimilate. Like the human body, food also is composed of pañcabhūtas. When digested food is disintegrated into the pañcabhūtas and subsequently nourishes their respective body constituents. Thus the digested vāyu and ākāśa in food nourish vāta. The agni of food nourishes pitta and the pṛthivī and ap of food nourish kapha. The dhātus and malās are called dūṣyās because they are made defective by the influence of doṣas. This doṣa-dūṣya relationship represents health, when unfriendly they cause diseases. The doṣas are active whereas the dūṣyās are passive. The dūṣyās are structural aspects of body whereas the doṣas are the functional aspects.

The doṣas pervade all over the body and are dynamic all the time. (vātapittaśleṣmāṇām punaḥ sarvaśarīrāṇām ca sarvāṇi srotām-syayabhūtāni.ca.vi.5) Due to excess and importance of a doṣa at certain organs, such organs are said to be representative of each respective doṣa in the Mahāsrotas

extending from mouth to anus. The region up to heart from mouth is assigned to kapha. The place between heart and navel is assigned to pitta and the part there under to vāta. That is why vomiting selected for kapha, purgation for pitta and enema for vāta in cathartic treatments. The defects of kapha are felt before digestion and that of pitta during digestion and of vāta after digestion of food. Intestine, Buttock, foot, bone, ear and skin are the places of vāta. Navel, stomach, sweat glands, lymph, blood, eye, skin etc. are places of pitta. Chest, throat, head, pancreas, joints, stomach, fat, nose and tongue are places of kapha.

The power needed for body machine is vāyu. Without vāyu no function of the body will take place, even pitta and kapha are influenced by it. Vāyu is called 'yogavāhin' because it shows the guṇas of which it carries. Pitta executes the functions of sight, digestion, heat, hunger, thirst, the softness of the body, its shining, pleasant mood, colour, power, sternness, intelligence, reasoning, valour, fear, anger happiness etc. Kapha executes smoothness, joining, steadiness, eminence, productivity, strength, endurance, courage, mental disposition, assimilation, smoothening and growth of joints and other dhātus, filling the organs making content and causing nutrition. The above functions are called the karmas of tridoṣas.

Dravyarasaguṇavīryavipākaprabhāvasiddhānta

This theory analyses the qualities and functions of body food and medicine. The body contains of the five bhūtās. These bhūtās are called dravya. The macro aspects of all dravyās are pṛthivī and ap. The conversion and digestion of pṛthivī and ap are the duties of agni. The transportation of the duly digested pṛthivī and ap is the function of vāyu. Ākāśa provides the place for them.

Rasa is based upon dravya. It is the quality of tongue among five organs and of water among the five bhūtās. The nature of combination of Jalabhūta with other bhūtās may differ. This leads to the evolution of indistinct rasa into distinct rasās such as sweet, sour, salty, bitter, hot and astringent etc.

Guṇa also is based upon dravya. They are twenty in number. The guṇas of vāta are six in number viz., rūkṣa, laghu, śīta, khara, sūkṣma and cala. The seven guṇas of pitta are sasneha, tīkṣṇa, uṣṇa, laghu, visram, saram and drava. The seven guṇās of kapha are snigdha, śīta, guru, manda, sūkṣma, mṛtsna and sthira. There are other guṇās also. According to Caraka they are forty one in number.

Vīrya is the active karma force based on dravya which is divided into uṣṇa and śīta. Those which cure pitta are śītavīryas and those which cure vāta and kapha are uṣṇavīryas. Dravyās with rasās tasting sweet, bitter, and astringent are practically śītavīryās. Those with sour, salt and

hot tastes are uṣṇavīryās. Examples, such as, the uṣṇavīrya of fish which is sweet in rasa are exceptions.

Vipāka is the resultant active rasa produced by a dravya after its digestion. Vipākās are three madhura, amla and kaṭu. The sweet and salty dravyās become madhura vipāka, sour as amlavipāka and bitter, astringent etc. as kaṭuvipāka. There are exceptions as in the case of dry ginger which is hot in taste and turns sweet vipāka.

The active karma force is of two kinds, cintyakriyāhetu and acintyakriyāhetu. The latter is called prabhāva. The ability of a dravya to activate a karma overriding all other aspects of the dravya is called its prabhāva.

Karmabheda and Prakṛtibheda

Each of the doṣas is divided into five. The five divisions of vāta are the five vāyūs, namely, prāṇa, udāna, samāna, vyāna and apāna. The five pittās are pācaka, rājaka, sādhaka, ālocaka and brājaka. The five kaphas are avalambaka, kledaka, bodhaka, tarpaka and śleṣmaka.

The tridoṣas give rise to seven prakṛtis. They are vātaprakṛti, pittaprakṛti, kaphaparakṛti, kaphavātaprakṛti, vātapittaparakṛti, kaphapittaparakṛti and samaparakṛti. Some say that prakṛti is only the equilibrium of doṣas and that all prakṛtis except samaparakṛti are defects of doṣas.

Āyurvedic Treatments

Āyusaḥ pālanam veda Āyurvedaḥ. This is the definition of Āyurveda. Āyurveda teach us that one should do all those

which one ought to do and not to do what one ought not to do. This may not be possible always. Hence treatment becomes necessary. Āyurveda treatment is divided into two major branches namely, Svasthavṛtta and Āturavṛtta. Both of them are further divided into three each which are called as hetuliṅgauṣadhāḥ i.e. cause, symptoms, medicine for prevention and treatment. Svasthavṛtta contains the codes for leading a healthy life. Āhāra, vihāra and caryā for everyday and every season have been laid down. Such adoptive methods are codified in the dinacaryās and ṛtucaryās.

The rise and fall of the levels of tridoṣas cause diseases. The rise of a doṣa causes lust for the opposite guṇās of the doṣa and fall of a doṣa causes interest in the guṇas of the doṣa. Hence in lower animals the instinct is sufficient to bring back the equilibrium of the tridoṣas. But where intelligence and habits are stronger this may not be possible. The defects of the doṣa-s gradually increase and cause diseases. Such diseases are either by medicine or by surgery or by magic.

There are five stages for the development of a disease. According to Suśruta they are sañcaya, prakopa, prasara, sthānasamśraya and vyakti. The rise of a doṣa in its own dwelling place is called sañcaya. When it moves through the disease routes it is called kopa. When it extends upto the important organs of other doṣas it is called prasara. If the doṣa then concentrates on a particular organ it is called sthānasamśraya. Then the person himself exhibits the

symptoms of the disease entirely. This stage is called vyakti. The disease may now develop into an incurable stage or may change its form or may cause other diseases.

Diseases are four kinds - nija, āgantū, mānasa and svābhāvika. If the doṣas cause decay of the dhātu it is called nija. If the decay of the dhātus causes the rise or fall of a doṣa through poison, air, fire, wound, hurt, desire, anger, fear, etc., it is called āgantū. Diseases from śāpa and ābhicāra are also āgantū. Those affecting mind are mānasa. Examples for svābhāvika diseases are old age, graying of hair etc.

The puruṣa who is sapatadhātuka and pañcamahā-bhūtaśarīrasamavāya himself is the person who is to be treated when he is affected by a defect of a doṣa. The object of the treatment is to retain strongly the tie of the life with the body. This is the importance of Āturavṛtta. There are four aspects of treatment; the physician, the medicine, the nurse and the patient. The main instrument of treatment is medicine. There are three kinds of medicine viz., jaṅgama, audbhida and pārthiva. Jaṅgama originates from animals, audbhida from plants and pārthiva from other earthly materials.

According to Āyurveda there is no material which cannot be used as medicine in one or another form. (nānauśadham jagati kiñcit dravyamupalabhyate - Carakasamhitā 1.26.12)

The treatment should be pure i.e. when a physician treats a person for the cure of a disease the following two important aspects should always be remembered.

1. The disease and the cause of disease i.e. doṣavaiṣamya should be eliminated.
2. Any other disease or cause of disease should not be introduced to the body of the person as the side effect of the treatment.

Āyurvedic āturacikitsā can be divided into three.

1. daivī cikitsā- using chemicals
2. mānuṣacikitsā- using medicinal plants
3. āsuracikitsā-using surgical instruments and alkalis.

'adhamāmāsurīm vidyāt madhyamām mānuṣīm tataḥ
uttamām daivikīm tasmāt bhagavān śaṅkaraḥ'.

Though Rasacikitsā is highly recommended, treatment using medicinal plants is the most popular Āyurvedic method of treatment.

Every disease may show symptoms. These symptoms are called nānātmajāḥ. Eighty, forty and twenty disorders of vāta, pitta and kapha respectively giving rise to symptoms termed nānātmajāḥ have been mentioned in Carakasamhitā. It is also stated that, 'vikārāṇām aparisaṁkhyeyānām āviṣkṛtatamāḥ vyākhyātāḥ'.

The treatment is divided into śodhana and śamana. There are five kinds of śodhanas. They are vasti, vireka, vamaṇa, nasya, raktaṁokṣa i.e., enema, purgation,

vomiting, nasal cleaning and blood release. They are also called the pañcakarmas. Enema is used for vāta, purgation for pitta, vomiting for kapha, nasal cleaning for diseases of head and blood releasing for troubles of excess blood.

Śamana is of seven kinds. They are dīpana, pācana kṣut, tṛṭ, vyāyāma, ātapa and māruta. Treatment may generally be said to be either bṛmhaṇa or lamkhana i.e., giving additional nutrition and limit nutrition. The body either assimilates the seven dhātus or disintegrates them. Thus these two treatments are sufficient for the treatment of any disease. If one is suffering from excess nutrition lamkhana is prescribed. If one is under nutritious bṛmhaṇa can be adopted. For kapha and pitta disorders bṛmhaṇa need not be applied, but lamghana can be used. But when lamghana is employed it causes kṣaya and avakāśa. Hence vāta increases. This shows that lamghana is no remedy for vāta disorders. If food is not given, agni digests the vṛddhadoṣa causing diseases first and it begins to disintegrate the dhātus. So fasting should not be continued for a long period.

The general prescriptions for the treatment of vāta are oil, sweat, mild purgation, fasting, sweet, sour and salt, oil bath, massage, tying tight with cloth and rope, shocking, dhārā treatment using kaṣāyās and tailas which control vāta, alcoholic drinks made of jaggery etc, enema using smooth oily substances, following the dinacaryā of

the people under enema, being tension free, oil and ghee treated with digestive medicines, rasa, taila and anuvāsanā from the meat of fat animals.

The general cures for pitta disorders are drinking oily substances, purgation using tasty and cool medicine and fasting, bitter and astringent tastes, use of cool, hearty spices, wearing necklaces made of pearls and diamonds, pasting powdered karpūra, candana and rāmacca, sitting at beautiful shady places, enjoying the evening moon and beautiful music, being in the company of dear and near and of little children etc.

The general prescriptions for the treatment of kapha are the duly administrated vomiting and purgation, fierce hot and astringent food and all the liquor, sexual content, avoiding sleep, various exercises, thought, heavy massage etc. Gravy of skinned pulse, honey, fat destroying medicines, smoke, fasting and abstaining from happiness decreases the level of kapha.

The above mentioned cases are just examples. A physician should prescribe medicine as per fees, timely convenience and reasoning where the causes of the diseases are a mix of two or more doṣas. The treatment should be fixed accordingly.

Āyurveda is rather a positive medicinal science. According to Āyurveda one should always strive for the acquirement of prāṇa, dhana and paraloka. A penniless

man with a long life is a great sinner. A man should work hard for achieving the wealth for his needs. He should spend as much of it as he can for an enjoyment in this world, but he should lead a saintly life causing harm to nobody. Thus Āyurveda aims at a world with healthy individuals, communities, societies and nations in it. According to Caraka, Āyurveda is more scared than the four Vedas. The reverence given to Ācāryas in the Āyurvedic tradition is borne by this off- repeated prayer verse of even present practitioners.

“caturmukhasamārambhām
vāgbhaṭācāryamadhyamām
asmadācāryaparyantām vande guruparamparām”.

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ASSORTED ESSAYS ON CLASSICAL AND TECHNICAL LITERATURE

Doing research is a matter of looking deep into the life around and the past of man's cultural roots. With the same ease of a singing skylark, the author passes over the realms of translational problems, Āyurveda, Campū Literature and Āryan religions and a lot more. Usefulness of information seems to be the author's motto in selecting topics and treating them properly. The present essays shall nevertheless offer a true experience to the reader both in acquiring abundant information and in developing an insight into the making of our nation.

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A BOOK PUBLISHED BY K.G.SASI

₹. 200

ISBN 978-81-906734-9-5